Jos Browne

THE ANGELICAL GUIDE SHEWING *Men and Women* THEIR LOTT or CHANCE, in this Elementary Life.

In Four BOOKS.

I. Of the Creation of the World.
II. The Centre or Circle of the Life of Man: or, the Human Egg of Generation.
III. The Angelical Guide, or the Lott of Man: shewing all the Chances and Contingencies in this present World.
IV. Experimental Knowledge of several Examples; proving the Truth and Certainty of these Our Angelical Lotts.

Οἶδ' ὁτὶ θνατὸς ἐγὼ καὶ ἐφήμερος, ἀλλ' ὅταν ἄστρων
Μάστευω πύκινας ἀμφιδρόμους ἑλίκας·
Οὐχέτ' ἐπιψαύω γαῖης πόσιν, ἀλλὰ παρ' αὐτῷ
Ζηνῖ, διότρεφει πίμπλεμαι Ἀμβ[illegible].

By JOHN CASE[illegible] D.

LONDON, Printed by *I. Daw*[illegible] sold by him, and most Booksellers, [illegible]7.

This following Book being in the Press, and near finished, will be speedily Published, and sold by the Booksellers.

Chyurus Iatreubs: Or, the *Medical Expositor*, in an Alphabetical Order; with a Division of Man's Body into its several Parts, with their various Names, and the Diseases they are subject to: in *Latin*, *Greek* and *English*, for the Benefit of all Physicians, Chyrurgeons, Apothecaries. By *J Case*, M. D.

14 JUN 1941
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TO THE

INGENIOUS

Mr. *Thomas Tryon.*

SIR,

THERE were two things that influenc'd me in this Dedication: the first, that this little *Treatise* might have the Honour of venturing abroad into the World, under the Protection of some Guardian *Name*: the other,

that I my ſelf might have an Opportunity of gaining Acquaintance with a Perſon, whom I have long ſince Admired and Reſpected.

The many Uſeful and Learned *Books*, you have generouſly bleſt the World with, have eſtabliſh'd to you a juſt and everlaſting Reputation: eſpecially that excellent *Treatiſe*, call'd, *The Way to Long Life, Health and Happineſs*, which I confeſs, at the very firſt Reading, obtain'd a double Victory; at once ſubdu'd my Reaſon, and engag'd my Affections.

Upon this account, SIR, it is, that I have aſſum'd the Confidence of placing you at the Front of the enſuing Diſcourſes, not to Intitle you to the Patronage of my Defects and Imperfections; but to Defend and Secure *what* ſhall appear Rational, Uſeful and Honeſt, againſt the

the petulant Assaults of those who are least able to Judge: Under the Shield of your Countenance and Approbation, I contemn and despise the Snarling, Impotent Censures of Ignorant and Invidious *Critics*.

The Subject Matter of these Essays, cannot be strange to You: the whole Stream and Course of your *Writings*, affording evident and undeniable Instances of a true Philosophical *Genius*, and of no ordinary Proficiency in Mathematical and Astrological Speculations.

If there be any thing advanced in this Attempt, trespassing upon the Humour of establish't *Rules* and receiv'd *Maxims*, it is to be consider'd, that all my Notions are purely *Hypothetical*, not asserting any thing Positively and Magisterially, but only offering my honest Endeavours,

towards

towards the Improvement or Illuſtration of an uſeful and neceſſary *Science*. And I faithfully promiſe, to renounce every Part of it, that ſhall be convicted, to intrench upon the Priviledge of good Manners and Chriſtianity.

SIR, I ſhall not further interrupt you in your more Weighty Concerns, but humbly beg leave to ſubmit the Whole to your Peruſal, and better Judgment.

SIR,

I am Your moſt Obedient,

and moſt Obliged Servant,

John Cake.

TO THE

Candid and Unprejudiced

READER.

Generous Reader,

I Shall have no occaſion to Apologize beforehand, either for the heighth of the Subject, or the manner of handling this VVork; when the Argument of every Part, can ſpeak for the one, and a direct Proceeding in the Courſe propoſed, for the other.

Who Builds i'th Way, where all paſs by,
Shall make his Houſe too low, or high.

I have expoſed my ſelf a Subject to many Cenſures, and entreat the Reader not to undertake me with any ſiniſter Prejudice; for my hope is, if he ſhould faithfully trace me in that modeſt and care-

ful Course, which I have exposed to your view, you may say in the Conclusion, Facilior currentibus quam reptantibus lapsus; *for, I profess my self to be so free from all Arrogance and Ostentation, that,* Ut caveam timendo, tuta pertimesco. *My* Juvenilia *(I must confess) are suitable to my weak Understanding, or Youthful Thoughts, in these three great undertakings, viz. concerning* God, *and the* Creation, *with the* Egg of Generation: *if you find it do's not agree with your Philosophical Notions, refer it to my Instability, and that I may grow older, and I hope wiser. Pray remember that wise Sentence of* Sophocles, Si Juvenis luxuriat, peccat; si Senex, insanit: *not forgetting that of* Seneca, *the wise Philosopher,* Ante senectutem cavendum bene vivere; in senectute bene mori.

Concerning the Creation of the World.

Upon due and serious Contemplation of the Creation, I have proposed to you a new Method thereof, and have ventur'd to Rencounter the first Chapter of Genesis; *because my Sentiments and Thoughts tell me, that he that created all things, did it in a moment, and not in 6 days, as* Moses *tells you; for many substantial and grounded Arguments, which may not be proper for me to demonstrate here in my Epistle, only one thing which is to come, (according to the Scripture,)* That the World shall have a an end in a moment, and in the twinkling of an eye; so sudden should be our Change, from the sleep of Death to Immortality.

There

There is the same likelyhood, and the same probability, that it was created in a moment; for Elohim *was, is, and will be for ever the same.*

Now witty Reader, I have not ty'd you up to my Belief, but have led you through a wide Field of the Mosaical *Philosophy, because you shall see the clashing of the Scriptures in 8, as the Waves of the Sea; and the Opinion of Authors, like the four Winds, which blow where they list.*

But methinks, I hear a Voice asking me, What reason is it, that so many contrary Opinions concerning Philosophy, shou'd rise in this World? or how the multitude of Dictates that the Microcosm *hath, shou'd have a true Apprehension of the* Macrocosm?

Reader, I must do as Men before me have done, i. e. *to return you a Parabolical Answer, by way of Supposition. Suppose that a Man of a wonderful Wisdom and Understanding, had for a considerable time enjoyed a glorious polished Globe, all full of Life, called,* Nosce te ipsum, *comprehending the whole Man, both outward and inward, being the little World, and consequently the great World also; having them thus both together, and represented in one and the same Subject, which he having offered to Men for their Instruction in Wisdom: then he upon their neglect and contempt of it, broke it into many Pieces, which a Woman out of pity, receiv'd into her Lap; for as much as she knew, that there was yet Life in them, and that by being united, they would come to Life again, as before: whereupon she searched throughout the World for such Wise Men, who by a due joining of the said*

Parts, were able to reſtore its whole former Life; in which Search, ſhe indeed met with many curious Wits and ſerious Perſons. But yet as to the main Buſineſs, ſhe came about, could return her nothing but bare and empty words, (they never having opportunely tryed or experienced, how to perform the ſame,) and thereupon fell into a neceſſity of contention and confuſion about Words, or contending about the Matter among themſelves; from whence they fought ſtoutly with their Pens and Tongues againſt one another; notwithſtanding that all of them owned the ſame common Name of Philoſophers; and the deſire of this ſeeking Woman was not ſatisfied.

The like I may ſay, if I take a piece of Lignum Vitæ, *and cut out of it thouſands of Chips, and ſummon all the* Mercurialiſts *of the World to unite the ſcattered Chips into their ſolid Body again; you would judge it (as before-mentioned) a labouring with their Tongues and Pens, and none be able to pick out the right Method.*

Kind Reader, altho' I have preſented a New Speculum Mundi, *never publiſh'd to the World before, which are my Sentiments and Thoughts; neither can I find, that* Moſes *ever had the knowledge of the Creation of the World.*

I have now delineated to your Eyes, the firſt Form thereof, how every thing ſprung out of the Abyſs, when the Word was given; how Light and Darkneſs were ſeparated into Forms, by the great Spygarick *Powers, aſcended out the Spiritual Powers of the Abyſs, and formed the Canopy of the Heavens;*

and

and from the innate Heats within, ſprung forth the glorious Lights, viz. Sun, Moon *and* Stars.

I queſtion not, but that I may have many croaking Frogs of Egypt, *lifting up their Tongues and Pens againſt me, or this my Opinion; tho' indeed, it may be endleſs, and ſenſeleſs too. Not that I would go about to deny, but that ſome fault may be found, and properly to be attributed to my ſelf, for want of Skill and Capacity, in reference to this Subject.*

And without doubt, Reader, you may be deſirous to be directed in the true way, to find out the Myſtery of the Creation. But in fine, I have another way of directing you to the true Method, viz. *to ſeek to him who is called* Theos, *for your Knowledge and Underſtanding; for by him all things were made.*

Concerning the Human Eggs of Generation.

There are many Authors have ſpoken ſomething of the Eggs of Women, as is too copious here for me to nominate; giving you as it were, a hint or a glance of this great Work of Generation, but have hitherto left you in Darkneſs, and have not given you the plain Demonſtration thereof: But here, I have produced to your view, the whole Work in a large Figure, inſomuch that it will make it very eaſy to your Underſtanding, or to Reaſon it ſelf.

The whole Work being laid down ſo plain; firſt, you may ſee the Rude, or Oviary Lump, having many ſmall things, like the Spawn of a Hering, which

are called Eggs; the Seed or Sperm of Man being cast on them, breaks them, or we may say, separates one from the other, and falls into a Cavea, *that Nature hath provided, as this Instrument of mine directs you; wherein may be seen the Growth or Increase thereof, every three VVeeks, or Month; first, in the Form of Bones, before Flesh is; then in the second Figure, you will see an Increase of Flesh, and how it comes to Perfection. The Birth of Man is also wonderful to be considered; for first, he was in his Mothers VVomb before he was this* Embryo, *or* Fœtus; *whether three Bubbles, or some rude and indigested Lumps, or a Conception, according to some Writers.*

As for Example, a Man was first a Boy, because from a Boy he grew up to be a Man; before he was a Boy, he was an Infant, and before an Infant, an Embryo.

The same way by which we gain an Art, by the very same we attain any kind of Science or Knowledge whatsoever: for as Art is a Habit, whose Object is something to be done; so Science is a Habit, whose Object is something to be known: and as the former proceedeth from the imitation of Examples, so this latter from the Knowledge of things Natural.

By the VVords of Aristotle, *it evidently appears, by what Order the Knowledge of any Art or Science is attained; namely, by sense there remains an Impression of the thing perceived; by that Impression is made a remembrance of it, and from multiplyed Memory, proceeds Experience.*

These

These then may satisfie, that by Diligence and Industry, a Man may arrive to a considerable pitch of Knowledge of the Human Eggs of Generation, or the Birth of Mankind.

Give me leave therefore, to whisper this to thee, (friendly Reader,) that thou be sure to weigh all that I have delivered in this Exhortation, touching the Generation of Living Creatures, in the steady Scale of Experience, and give no longer credit to it, than thou perceivest it to be securely bottomed on the faithful Testimony of thy own Eyes: this very thing did Aristotle *advise us to; for so far only is Reason to be relyed upon, as those things which are demonstrated, agree with those things which are perceived by Sense.*

Now to remove all prejudice that may accrue to me, Reader, I have not called this the absolute Invention of my own, because I had some footsteps towards it by former Authors, as Hieronymus, Fabricius ab Aquapendente, *&c. and also many late Authors have hinted, or proposed such things, as Women having Eggs, but was never yet so plainly demonstrated to the meanest Capacity, as this my Instrument will explain it at large.*

Concerning the Lott of Man, in his Elementary Life.

To you that are wise and discreet, few words may suffice; for such a one judges not at the first, nor reproves by hear-say, but patiently hears, and thereby increases in Understanding; which

Patience brings forth Experience, whereby true Judgment is directed.

I shall not need therefore, to make any further suit to you, but entreat you to read the Third and Fourth Part of my Book, without prejudice; and having obtained this at your hands, I submit my self unto your Censure; hoping that you will consider the Method of the whole Book, viz. 1. *Of God, and the Creation.* 2. *Of Man's Creation; and then after Man is come into the World, it's natural to all, to be inquisitive about future Events, or their Lotts or Chances in this Elementary Life, whether they are born for Great, Mean, or Small Fortune.*

I have presented to thee, pure and undefiled Rules, far beyond the Rules of Astrology in many things, and far easier and pleasanter to your Understanding, formerly lying a long time in Darkness, and under a scandalous Name or Title, called Geomancy *and* Magick, *&c. by the common and vulgar People, who take the sence of the Words a wrong way. So do many condemn the things, that they do not understand.*

But because of the stupidity of most of this present Age, I will unfold to you this dreadful Word. Observe, Magick *it self, which the Antients did so divinely contemplate, is scandalized, with hearing the Noyse of all Diabolical Sorceries; which Art (saith* Mirandula,*)* Pauci Intelligunt, multi Reprehendunt; & sicut Canes, ignotos semper allatrant. *Few understand, many reprehend; and as Doggs, bark at those they know not.*

Many

Many there are that abhor the very Name and VVord Magus, *or* Simon Magus, *who being indeed not* Magus, *but* Gos, viz. *familiar with evil Spirits, usurped that* Title. *But* Magick *and* Witchcraft *are far different Sciences: where* Pliny *being ignorantly scoffed thereat; for* Nero (*saith* Pliny, lib. 30. Nat. Hist.) *who had the most excellent* Magicians *of the* East, *sent him by* Tiridates *King of* Armenia, *who held that Kingdom by him, found out the Art, after a long Study and Labour, which I now call* Lotts.

Now Witchcraft *and* Sorcery, *are quite contrary, being the VVorks of the Devil.*

But Magus *is expressed, such a one as is conversant in the Service of God, his Ordinances,* &c. *as* Plato *affirms, that the Art of* Magick *is the Art of VVorshipping God, as when the VVise Men came to Worship Christ; and this is the first Kind, which is called* Divine Magick.

Secondly, *The* Latins *did entitle them* Sapientes, *or Wise Men.* Thirdly, *The* Greeks *call them* Philosophers. Fourthly, *The* Egyptians *were termed* Priests. Fifthly, *The* Hebrews *termed them* Cabalists, Prophets, Scribes *and* Pharisees. Sixthly, *The* Babylonians, *they were called by the Name of* Caldeans. Seventhly, *By the* Persians, Magicians.

So the Word Magus, *of it self, imports a Contemplation of Divine and Heavenly Sciences. But under this Name, are all unlawful Arts comprehended, as* Negromancy *and* Witchcraft; *and all for want of its true Name or Title,* viz. Malefici *or*

Venefici,

Venefici, *Sorcery, or Poysoners. These are the true Names of* Witchcraft *or* Sorcery.

Seeing it's so, that Magick *is a Divine Science, pray Reader, let me go under the same Denomination; for the second Kind of* Magick *is* Astrology, *or these my* Lotts, *being nothing but Signs and Planets, and no Conjuration in it, according to the vulgar Saying, but a pure undefiled Science, which judges of the Events of things to come, Natural and Human, by the Motions and Influences of the Stars, upon these lower Elements, by them observ'd and understood.*

Philo Judæus *affirms, that by this Part of* Magick, *or* Astrology, *together with the Motions of the Stars, and other Heavenly Bodies,* Abraham *found out the Knowledge of the true God, while he liv'd in* Chaldea: qui contemplatione creaturarum, cognovit Creatorem, (*saith* Damascen,) *who knew the Creator by the Contemplation of the Creature.* Josephus *reported of* Abraham, *that he instructed the* Egyptians *in* Arithmetick *and* Astrology, *who before* Abraham *came to them, understood none of these Sciences.*

Abraham sanctitate & sapientia omnium præstantissimus primum Caldæos, deinde Phœnices, demum Ægyptios Sacerdotes, Astrologia & Divina docuerit. Abraham *the wisest and holiest of Men, did first teach the* Caldeans; *then the* Phenicians; *and lastly, the* Egyptian *Priests,* Astrology *and* Divine Knowledge.

Without doubt, Hermes Trismegistus, *that Divine Magician, who (as some say,) lived long before*

fore Noah *attained to much Divine Knowledge of the Creator, thro' the Study of* Magick *and* Astrology, *as his Writings testifie to this day.*

The third Kind of Magick *contains the whole Philosophy of Nature, which brings to light the inmost Virtues, and extracts them out out of the hidden Bosom of Nature, to human use; according to the Chymical Method of these sorts in Old Time, was,* Albertus Arnoldus de Villa Nova, Raymond, Bacon, *and others.*

I must expect some Calumnies and Obtrectations against this way of Writing, from the malicious prejudiced Man, and the lazy Affecters of Ignorance, with which this Age swarms; but I incite the Reader to a charitable Opinion thereof, with a Christian Protestation of an innocent Purpose therein; for the thing it self is harmless, as a Lott or Lotts. You read of in the Scripture, the Lott fell on Jonah, *and they cast Lotts for the Garment of our Saviour Christ,* &c.

So I do intreat the Reader to follow the advise of Fabius, Qui litigant, sint ambo in conspectu tuo nocens & reus; *if there be any Scandal in this Work of mine, it's taken, and not given: And this comfort I have, in that* Axiom *of* Trismegistus, Qui pius est, summe Philosophatur. *Therefore I present it without Disgust, to all of candor and indifferency.*

There are four sorts of Readers. First observe, Spunges, *which attract all, without distinction or distinguishing;* Hour-glasses, *which receive, and pour out as fast; secondly,* Baggs, *which retain only the*

Dregs

To his Friend, Doctor Case.

DULL is the *Muse*, when Men are forc'd to Climb,
And Scale *Parnassus* to compel a Rhime,
To Cloath and Countenance the generous Love,
Which two fair Words might to the World approve:
Honest and *Wise*, are all the Terms that can
Become the Merit of the greatest Man.
These are thy Own; and let the *Critics* know,
These *Two* excel the Best that they can do.
Secure of these two Characters, you find
A ready Path to Fame, and leave them far behind.

Hen. Jones.

The Author, to his Book.

BOld was the *Man*, who with a daring Mind,
Quitted the *Shoar*, to trust the Sea and Wind:
But *He* was Bolder, who durst first engage,
And run the Hazard of the *Critics* Rage.
Such thy Adventure is, with equal Fate,
T'embrace their Favour, and contemn their Hate.
Tho' many Faults in Thee they're pleas'd to find,
They must confess, Thou bear'st an honest Mind.

Reader, *thou art desired to Correct the following* Errata, *with thy Pen, which have escaped, thro' the Negligence of the Press.*

Pag. 3. l. 16. dele *on*, p. 15. for Dens r. *Deus*, p. 14. l. 25. for Maker r. *Matter*, p. 17. l. 27. for ille r. *illi*, p. 20. l. 2. for seu r. *&*, p. 69. l. 6. for *mutreberis* r. *mutaberis*, p. 75. l. 19. for *utraq;* r. *uterq;* l. 20. for *Templæ* r. *Templa*, p. 282. l. 10. for *admirabilis*, r. *admirabile*, and the same in *l.* 23.

THE ELEMENTARY Life of Man.

CHAP. I.

The Divine Attributes, consisting of Eternal Nature.

BEfore we speak of the Centre, or the Circle of the Life of Man, we muſt conſider the *Matrix*, which is the Centre and Eſſence of all Eſſences; all things are generated out of the Centre, and out of that which is Generated, all things are Created which are

in being. The ground how the Eternal Word was in the Beginning, and the Word is Gods, and the Eternal Will is that Word: for the Eternal God hath that Will in himself, and in that recomprehended Will is the Eternal Father of all things, the Eternal Deity hath its name God, for God and the Will hath no Maker; for he made himself from Eternity to Eternity.

Ex ipso, per ipsum, & in ipso sunt omnia: Of him, by him, and in him are all things.

Before we dive into the Bottomless Abyss of the Essential Philosophy, we must consider, that God is the true Wisdom and Foundation thereof. *Sapientiam possidet Deus in principio viarum suarum, antequam quicquam faceret à principio; ab Æterno ordinata est; concepta erat cum nondum erant Abyssi;* did possess Wisdom in the beginning of his ways, before he made any thing; from Eternity was she ordained; she was conceived where there was no Abyss.

Sapientia à Deo profecta est, & prior omnium: Created Wisdom comes from God, and was the first that Created all things.

I do imagine, and my mind gives me, that altho' I be never so curious in my Indeavouring or Labour in this matter of my Expression, yet will my best Endeavours appear faulty in the curious Eye-sight of some Men, tho' perchance acceptable enough to others.

1. In the Beginning the Word of the Eternal Spirit *created the Heavens and the Earth.* 2. *And the Earth was without form, and void, and darkness was upon the face of the deep, and the* Eternal

Spirit

Spirit moved upon the face of the Waters. 3. The Word said, *Let there be Light, and there was Light.* 4. The Word saw, *that the Light was good*; and the Word separated *the Light from the Darkness.* 5. The Word *called the Light Day, and the Darkness he called Night.* 6. And the VVord said, *Let there be a Firmament in the midst of the Waters,* —— *and divide the Waters from the Waters: And the Firmament was called Heaven.* And the VVord said, *Let the Waters under the Heaven be gathered together, and let the dry Land appear.*

Seeing this Great Work of the Creation is not a matter of Faith, I leave the literal Sence of the Book of *Genesis*, and give you liberty to conjecture of mine of the Creation, or the great *Spagyrick* VVork.

In Contemplating on the first of *Genesis*, and then from the VVords of God himself, I have a strong fancy, that God made that wonderful Fabrick, *viz.* the Whole Universe, by a powerful Command or Word, in a moment of time; and not as *Moses* says, in six days: mind *Job* 38. v. 4. — Moses is right — the foundations are with spoken of with Eminence

Ubinam eras quum fundarem Terram? indica, si novisti Intelligentiam.

Quum canerent simul Stellæ Matutinæ, & cum vociferati sunt omnes filii Dei, ver. 7.

For, what may we hence conjecture, but that the Angels, *Coche Boker*, Stars of the Morning,

and *Beni Elohim*, the Sons of God, beholding so great a Miraculous Wonder, together with their own as wonderful, formerly commanded at such an instant into a glorious Being, gave Shouts of Praise, and Acclamations of Joy, in Admiration of the great Creator's Omniporency: And we find the Voice of God descending, or delivering the Story of his incomprehensible Wonders with such a lofty Brevity, that we may well believe, he performed those Wonders with the same swiftness that he spake them.

Reason I.

It is an absurdity to say, That God created the World with distance of Time; first, for then the Act it self could not be properly said *creare*, but *facere*, to make. If we do but consider, that Creation is not only to raise a thing out of nothing, but to make it also without time, which is an infinite Omnipotency only to be attributed to God, who acteth all things in a Moment, and cannot be bound to Time.

Reason II.

It is an absurdity to assert, that Time should be before Time it self; for Time is the Measure of Motion begun, but with the Motion of the Sun, Moon and Stars.

Now, according to the litteral sence in *Genesis* the Firmament which God called Heaven, was created the second Day, but the Sun, Moon and Stars, were not created till the fourth Day.

Now then, could there be Days and Nights which

which are nothing but Time, before Time it self?

Obſervation I.

Philo Judeus upon this Point, ſays, It's a ſimplicity too groſs and ruſtick to believe, that the World was created in ſix Days, or in a certain time; and, what think you of the two places in *Geneſis?* Firſt, it's ſaid, *In the Beginning, God created Heaven and the Earth.* Then in the ſecond place, it's ſaid, That the Heavens were not created till the ſecond Day, and the Earth till the third Day.

Obſervation II.

'Tis ſtrange incoherence in the two verſes, concerning the Creation of Light; there ſeem to have been two Days ſpent, which is an *Indecorum* to imagin, that after the Word it ſelf had commanded, *Let there be Light*; do you not believe, That that VVord or Command, had not been ſufficient to create Light, *&c.*

Reaſon III.

Seeing that Faith doth not bind us to believe otherwiſe, it's the moſt rational Conjecture, that by the firſt Light, was meant the Light of the Sun, Moon and Stars, *&c.*

Reaſon IV.

Obſerve the Text it ſelf, which ſays, *In the beginning of the Work, God created the Heavens and the Earth,* that is to ſay, in giving Form to the dark Abyſs or Lump, and created the Light; and in verſe 3. it tells us, That the *Light* was created before either.

Reaſon V.

WHich is from the contrariety of the litteral Deſcription, which allows four Days for the Creation of the Light, the Heavens, the Earth, and Luminaries. And in the next Chapter, we have theſe words: *Theſe are the Generations of the Heavens and the Earth, when they were created, in the day that the Lord God made the Heavens and the Earth.* Now you ſee, it's but one Day, and before, it's ſaid to be four days.

Reaſon VI.

It's ſaid, *That the World ſhall have an end in a moment, and in the twinkling of an Eye.* So ſudden ſhould be our Changes from the ſleep of Death to Immortality: there is the ſame likelyhood and the ſame probability, that it was created in a moment. Since it is created, and its End depends both upon the ſame Cauſe, which is God, who ſtill acts without circumſtance or diſtinction of Time.

Obſervation VII.

Man was created in a moment with the reſt, *&c.* but on the contrary by the Prophet *Ezekiel*, ſpeaking to the King of *Tyrus*; *Thou haſt been in* Eden (ſays he) *in the Garden of God.* And now obſerve ſpeedily after, *The Workmanſhip of thy Drums and thy Flutes, was prepared in thee in the day that thou was created.* This may give you a ſtrong belief, that Man, and the Creatures which were made for his ſake, were all created

the

the same Day: Then much more in compliance with our Belief, than with the litteral Description of the first Chapter of *Genesis*.

Now I have a Question to answer, and that is, What is the meaning or reason, that the first Chapter of *Genesis* is so expressed?

I shall in this point give you the opinion of *Procopius*; he says, That Author might accomodate himself to the feebleness and rudeness of humane Understanding, which is so incapable of the Mystery of Generation, being so high and difficult, that the *Hebrews* anciently would not permit it to be read, but by aged Persons, or such as were of a good Understanding; and this same premeditated compliance of the Writer, with means of human Capacity, *&c.* So we may conclude, That the whole was no more than a conjectural Moral, compiled by *Moses* or the Lawgiver, the more deeper to fix in the mind of his People, a Veneration of his intended Sabbath: so Divinity necessitated for a separate Day of Holy Worship, and so particularly necessary for the reparation of human Nature, spent with continual Toil and Labour. It's not to be thought on, that he which made the whole Universe by a Word, could want rest from his Labour. St. *Jerome* and *Masius* were the greatest Interpreters of the Bible; and 'twas never found in the Pentateuch of the Bible, that God did ever dictate to *Moses* the Creation of the World, but the Ten Commandments. *God created Man in his own Image, Male and Female:* At that time *Eve* was not made, nor no News of

her till the next Chapter; and she must have the Command of not eating the forbidden Fruit, before she had a Being, or not at all.

Now we have given you, as it were, the *Speculum* of the whole Work, I will give you a glance of the whole Universe.

In the first place, lift up your Eyes, and behold the Glory at the upper part of the Figure, where you may see the *Hebrew* Letters, which is in our *English* Letters *Jehovah*; which is, that Word or Spirit which made all things, and spake the Word, and it was finished: He rules all, and is above all, and gave himself a Name, and revealed himself to us, and said, *I am the Lord thy God, &c.* else we should never have known what Name or Title to have given him.

יהוה Jehovah in *Hebrew.*
Θεὸς, Theos, in *Greek.*
Deus, God in *Latin.*
Dduw, or *Duw*, in *Welsh* or *British.*
Godd, in *Old English* and *Scotch.*
Dodd, in *Saxon* and *Teutonick.*
Ndja or *Dhja*, in *Mancks* and *Irish.*
Dieu in *French.*
Dios in *Spanish.*
Idio in *Italian.*
Godt or *Gott*, in *High* and *Low Dutch.*
Adad in *Assyria.*
Syre by the *Persians.*
Alla by the *Arabians.*
Doyd, *Thoyth* by the *Egyptians.*
Boeg by the *Esclavonians.*

Eloi by the *Chaldeans*, *Mark* 15. 34.
Abdi, by the *Turks* and *Mahumetans*.
Zimi by the *Indians*.
Kong by them of *China*.
Æsar by the *Etruscians*.
Manu by the *Molucca* Islands in the *Indies*.
Abba in the *Syriac* Tongue, *Mar*. 14. 36.
Deinde dixit, sum Patris tui Deus Abrahami, *Deus* Iitzchaki, *& Deus* Jahakobi.

And in another place God said, *I am what I am*.

So much concerning God, or the Word, or him that made all things out of the Abyss; and as for any further Demonstration or Knowledge, I must leave it till longer time, or until I can understand or am informed, how long the Chaos or Abyss, was before the Great Spagyrick Powers made so great a Fabrick as the Heavens and the Earth.

The next thing to Admiration, is the dark Lump unshaped, which is called the Chaos or Abyss, from whence all proceeded.

By way of Resemblance, behold how the Sun, Moon and Stars leap out with their Streams from the deformed Lump; when the Word was given, it made a Separation in distinct Natures, just as the Chymist doth separate the spirital part from the *Caput Mortuum*.

Now you must know, that the 7 Planets are the 7 Rulers of the World, by their different Natures, and are God's Instruments, as you shall be informed in another place.

Now out of those 7, God hath chosen one of them to put his Tabernacle in, that is the Sun.

Be-

Behold one Wonder more, *viz.* The Lines or Streams which are drawn, or come from the Abyss or Chaos to the 7 Properties of Nature. You will find two Ranks of Stars getting out of the Streams, except ☉ and ☽, and they but one, which signifies and tells you, That they are the Stars or Houses (as the Astrologers call them) wherein the Planets delight, being made or generated out of the same Metal or *Fæces, &c.*

Example. Behold the Line of ♂, you will see one Rank of Stars in one side of the Stream, and so on the other side, which may be called ♈ and ♏, the Houses of ♂, and so of the rest, the ☉ and ☽ but one House, *&c.*

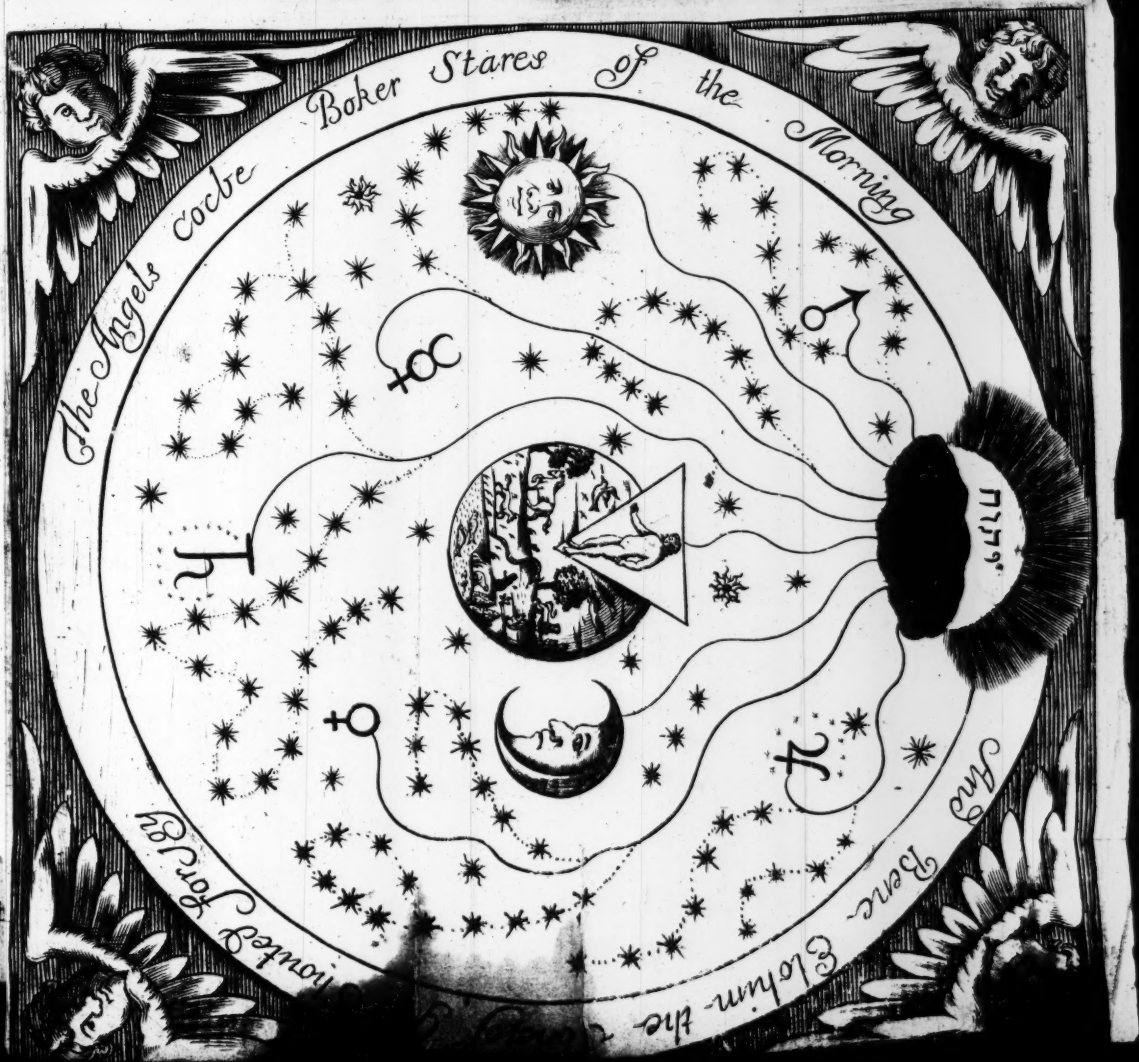
The Blewness, or that we call Sky, was condensed with Fumes or Spiritual Parts of the Abyss, and kept up by the 4 Winds, as will appear by Reason in another place.

The last Wonder is, The World finely adorned and beautified, and also *Adam* in Paradise; all made and created by one Word or Command of God: and here the Philosopher calls Man the Little World, and the other the Great World, *viz. Microcosmus & Macrocosmus*: and also they say, That the World hath three Divisions, *viz.* Sublunary, Celestial and super-Celestial.

Now to define unto you what the World is called, *viz. Mundus*, or the World in the *Hebrew* Tongue, *Holam*, which implies thus much:

Quoniam per aliquot secula subsistat, in quo rerum ortus & interitus sit.

Which


The Angels cocbe Boker Stares of the Morning
And Bene Elohim the
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Which is to subsist and continue for certain Ages, in which shall be the Death and Destruction of all things. The *Greek* calls it *Cosmos*, which imports Ornament; which the *Latin* for perfect and absolute Elegancy call *Mundus*, because there is nothing more neatly polished and beautified with all Creatures. So says *Plin. Possidonius in Metr.* That *Mundus*, or the World, which consisteth of Heaven, Earth, Celestial and Terrestrial Natures, or of Gods and Men, and those Things which were created to their use: some call the World *Munaus, quasi Ornatus Mulieris*, A Womans Ornament. But in short, the World is a fine thing.

CHAP. II.

The Beginning in general; how they were produced and extracted out of Nothing, according to the Mosaical Philosophy, *and what is meant by the word Nothing; then the first Principle, which is the dark Abyss or Chaos, without Form.*

1. OBserve the Words of the most Excellent Philosopher *Moses*; for before there is made any mention of the Spagyrical Separation

paration of the Divine Spirit, *Elohim* was effected in the 6 days work of the Creation; it's expreſſed there, That Darkneſs was upon the face of the Abyſs.

2. And that *Terra erat inanis & vacuum*, the Earth was without ſhape and form; a plain demonſtration, that the Heavens and the Earth were not as yet made, or in no Form; were one deformed Lump, or rude and indigeſted Maſs; and all comprehended in one dark Abyſs.

3. St. *Auguſtin* compares this Nothing unto a Speech; for while it's in the mind of the Speaker, it's nothing to him that is ſpoken to, before it's ſpoken. *Plato* compares it to a Dream, when a Man awakes, 'tis nothing but Imagination. But conſider well, there are none, unleſs on Preſumption or Ignorance, will be of the opinion, that in thoſe words, God made all things of nothing, *ex Nihilo*, of nothing; it ought not to be interpreted Nothing.

4. For the firſt Eſſence and Matter of all Things was from all Eternity in God, and with God, one and the ſame thing; and this we prove by Scripture; ſays *Moſes*, *In principio creavit Deus Cœlum & Terram.*

5. *Principium* is not to be taken as a negative Nothing: for in plain Terms, that *ex ipſo, & per ipſum, & in ipſo ſunt omnia*; Of him, by him, and in him, are all things proceeding from the Creator.

6. *Hermes* hath it, *Infinita in Abyſſo, Aqua inſuper & Spiritus tenuis intellectualis per Divinam potentiam in Chaos inerant*: There was

(ſays

(says he) an infinite Shadow upon the Abyss, also Water and a thin intellectual Spirit: we are in the Chaos by the Divine Puissance. Now that there was a contained Water and airy Spirit complicitly, where in the dark Chaos or Abyss, it appeared by the Revolution of the Waters, upon the which *Elohim* the Eternal Spirit was created.

By this you may discern, what the Substances of Beginnings of Things was, namely, the dark Abyss.

7. Observe now, that this generated Matter was Water, which the Presence of the all-informing Spirit of the Lord did vigorate and enact in a Generality, and termed them by the name *Shamaim*, and that the Waters were the first Matter and Principle of which the World was made; no otherwise than out of a rude Mass or Lump, a great Pallace is fashioned or framed. This *Moses* confirms, first, for that it doth mention the Water from which the Spirit of God was created, after he had nominated the confused Chaos under the Title of the dark Abyss; *& Terra inanis & vacua*, or the void and deformed Earth, and that before the first days Seperation; whereby it's plainly argued, that Water was the material Principle, created or inacted by *Elohim Ruache*; for as much as they were nominated before the first days work.

8. That it was the Eternal Wisdom or Spirit *Elohim*, who acted as it were the part of a Midwife, did deliver and bring forth this Birth, and gave it Act and Form; as *Moses* says, That the

the Waters were the subject of that Separation and was effected by the Spagyrick or Fiery Virtue of the Word, or *Elohim.*

9. The Heavens above were made of the purest Brights, and most worthiest Waters, and the Elementary World beneath, of the grossest dark sort of Water; and that there was a middle kind of them, which participating of both extreams, was termed the Firmament, whose main Office was, to divide and separate the Water from the Waters.

10. Then out of the lower Waters, by the same Word or Spirit, three several Regions, namely, the Air, the Seas, and the dry Land; so the World, and every Member thereof, was out of this humid Spirit or aquatick Nature, which is visible by this Text; *Cœli* (saith he) *erant prius & Terra, de Aqua & per Aquam existentes, verbo Dei.*

11. The Heavens was Fire, and the Earth Water; and by Water existing in, and by the Word, the World is composed only of Heaven and Earth: and therefore it follows, that the whole World is made, and existeth of the Water, and by the Water. So it's evidently proved, that the Original Maker of all things was Water.

12. The next thing I shew you, how all things were fashioned, formed and reduced into a specifick Act, and essential Being.

It first distinguished, and separated the Darkness from the Light, and obscure and gross Water from the subtil or pure, and then it disposes the Heavens into Spheres. 14. It

13. It divides the groſſeſt Waters into ſublu-
nary Elements: but obſerve in theſe Lines the
great VVork: ——— *Mundum ex materia in for-
mi creavit: Revelat fundamenta, & abſcondita,
novit in tenebris conſtituta, & Lux eſt cum eo;
revelavit fundamenta è tenebris, & educit in lu-
cem umbram lethalem; Aquilonem extendit ſu-
per inane, & vacuum, & ſuſpendit Terram ſu-
per nihilum: nam ſapientia ab ore ejus prodeunte,
rotundit atem Cœlorum circumveniente ſola, & in
profundo abyſſi ambulante, omnia fecit Deus. Ad-
erat ipſa quando preparavit Cœlum, quando certa
lege & gyro velavit abyſſos; quando Æthera fir-
mabat ſurſum, erat ipſa cum eo cuncta componens:
ipſa fundavit Terram, ſtabilivit Cœlos, erupit a-
quoſſos, nubes rore contreſcere facit; aptat pondus
aeri, appendit Aquos in menſura, dedit pluviæ ſta-
tuta, & viam fulgetro tonitruum: Cœlos crea-
vit, & extendebat eos, firmabat Terram, & quæ
terminant ex ea; Sapientia creavit Deus terram,
& ſtabilivit Cœlos prudentia; facit ut oriatur lu-
men in Cœlis indeficienter, & ſicut nebula tegit om-
nem Terram: facit anni curſus, & conſtituit diſ-
poſitus Stellarum. Facit Arcturum & Orionem:
convertit in mane tenebras, diem in noctem mutat;
vocat aquas maris, & effundit eos ſuper faciem
terra: preparavit terram in æterno tempore, &
replevit eam bipedibus & quadrupedibus: ipſam
fundit Deus ſuper omnia opera ejus, & ſuper omnem
carnem ſecundum datum; ipſa denique operatur
omnia, & Deus per ipſam operatur omnia in om-
nibus, & ipſe vivificat & animat omnia, ut Apo-
tolus: Quare Propheta recte, in ſapientia omnia
fecisti, repleta eſt terra poſſeſſione tua, &c.* Wiſ-

Wiſdom created the World of Matter, wit
out Form; ſhe revealed the Foundations of t
deepeſt, and diſcovereth the things that were h
in Darkneſs, and Light is with her: ſhe make
the Foundations appear out of Darkneſs, a
converteth the deadly Shadow into Light: ſ
ſpreadeth forth the North upon the void
empty Face of the Abyſs, and hangeth the Ear
on nothing: for God made all things by h
Wiſdom, which came out of his Mouth; a
compaſſed about the Circuit of the Heavens, a
walked in the profoundneſs of the Abyſs: ſ
was preſent when he prepared the Heavens, a
he covered by a certain Law or Compaſs, t
Abyſs, when he eſtabliſhed the Heavens
Æther, all the Regions above; then was S
with him, as the Compoſer of all thoſe thing
ſhe laid the Foundations of the Earth, and ſt
ned the Heavens, and broke up the Abyſs, a
made the Clouds together in a Dew: ſhe ga
Weight to the Air: ſhe hanged or ballanc
the Water or Clouds by meaſure: ſhe gave
to the Rain its Law, and ordered the way to
Lightning or Thunder: ſhe created the He
vens, and ſpread them abroad: ſhe faſtned
Earth, and made things to grow on it, and e
bliſhed the Heavens by his Providence:
cauſeth an indeficient Light to riſe and appe
in the Heavens, and ſhe covered it as it wer
with a Cloud, the whole Earth: ſhe makes t
Cauſes of the Year, and inſtitutes the Diſpo
tion or Nature of the Stars: ſhe made the Pol
Star and *Orion*, and turned Darkneſs into t
Morni

Morning, and changed the Day into Night: she calleth the Waters of the Sea, and pours them upon the Face of the Earth: she had prepared the Earth for Eternity, and filled it with two-footed and four-footed Creatures; God poured her forth upon all Flesh in a divine Measure: to conclude, she operateth and gives all things, as *Solomon* saith.

We should speak something of the two main Principles, *viz.* Heat and Cold: All Heat whatsoever doth attract and draw unto it, the Vapours and Humidity of the Earth and Water, *&c.* We find the contrary by a Weather-Glass; for in only laying the warm Hand upon the Glass, the Air dilates its self immediately, and is so far from being attracted by the Heat, that contrariwise it flies away from the Hand. These two Principles will lead me into a larger Field, than I shall be able to go through in this small Tract; therefore I shall forbear.

14. But to speak something of the Universal Mystery of Rarifaction and Condensation; for it's proved, that by them the whole World was made, the Heavens fashioned in due order, and the Universal Elements altered, and changed after a Quadruple manner and condition.

15. The divine Philosopher *Hermes* saith, *Mens ab essentia Dei nequaquam divisa, sed ille potius eo modo connexa quo Solis corpori Lumen:* The mental Beam is not at all divided from the Essences of God, but rather joined and knit unto him, after the same manner that the Light is continued unto the Sun; whereupon it's evi-

dent, that the virtue of Heat is essential unto Light, as the act of Motion is never absent from emanating Brightness.

16. We may conclude then, that the Rarifaction is nothing else but the dilating of Water by Heat, which was first contracted by Cold; and Condensation on the other-side, is a contraction, or sucking and drawing of those watry Parts, which were dilated or separated by Heat; so that the subject of both of those Actions is Water, and the Foundation as well of the privative as positive Agent: the *Nolunty* or *Volunty*, that is to say, the Negative or the Affirmative Will of that one Eternal Unity, who is that all-informing and operating Spirit, which act his Pleasure in all and over all, by his divine Organ, as well Angelical as Celestial and Elementary; which according to their diversity in disposition, are moved by this internal Act, to operate in this World the Will of the Creator.

17. How this *Ruach Elohim* being put once in Essences, worketh by his Angels in this sublunary World, after four ways, *viz.* By his Angelical Organs, of a contrary Fortitude in the Universal Element of the lower Water, both the effects of Condensation and that of Rarifaction; and to verify it by those Words, That this one Spirit is the Arch-Lord and Primate of the four Winds; else the Command of God would not have said, *Come ye Spirits from the four Winds, and make those dead Carcasses to live again.* Now this one Spirit worketh in and by Spiritual and Angelical Organs, in the execution which is effected by the four Winds.

Ob-

Observe, *I saw four Angels stand on the four Corners of the Earth, holding the four Winds of the Earth, that they should not blow, neither on the Earth nor Sea*, &c. By which it's evident, that those Angelical Presidents over the four Winds, were the Organs by and in the which the Spirits of the Winds were emitted or retained, according to the Will of that Eternal Spirit which guided them, and where he listeth; so the said hot Winds do undo by Rarifaction, all that which the cold Northern Winds did effect by Congelation.

18. After what manner this Spirit *Ruach Elohim* did frame out the Heavens, and shaped or made the Stars thereof, by his act of Condensation and Rarifaction. The Heavens and the Earth were of Water and by the Water; so we see that the Word is the Agent, in the Condensation of the invisible Waters into a visible Earth.

19. Thus was the World in general, distinguished into thick and thin Regions by the divine Spirit, which was created on the Water. So says *Hermes* in these Words, *Distinctis libratisque rebus, quæ igneo Spiritu vehebantur, emicuit Cœlum, septem in Circulos.* —— Things being distinguished and ballanced, which were sustained by a fiery Spirit, the Heavens did shine forth in seven Circles. It signifies, that it was a fiery Spirit; and a little before, he called it, *Splendorem Sanctum*, the Holy Splendor, which sustain and bear up every Circle or Sphere of the Heavens in its due place: And the Wise Man says, *Omnia*

nia Menſura Numeroque, & pondere, diſpoſuiſti ſeu temperâſti; Thou haſt diſpoſed all things in Meaſure, Number and Weight, namely, into ſeven diſtinct Spheres, and an infinity of condenſed Bodies.

20. I may ſay, that as the Subſtance of the Heavens is inviſible by reaſon of its rarity, in like manner are the Stars viſible by reaſon of their denſity; for it was Condenſation that cauſed Viſibility and Rarifaction, which is the occaſion of Inviſibility: But *Ariſtotle* is of this opinion, That the Stars are the denſer Parts of their Orbs, but rather a Light which was included in the Spirit of the dark Shadow of the Abyſs; which Spirit, in ſeparating Light from Darkneſs, ſoared upwards by virtue of the included Light, and ſo according to the proportion of that eternal formal Fire, which is retained unto this day.

21. How the lower Water or material ſublunary Element was diſtinguiſhed and heaped into ſundry diſtinct Spheres, which are particular Elements.

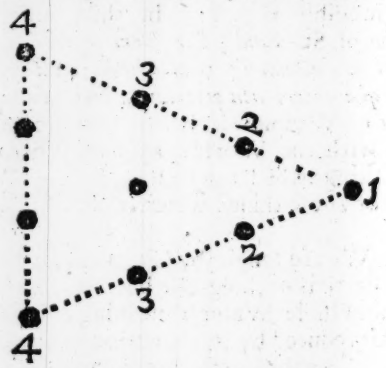
The Univerſal Subſtance of the World, was made only out of one thing, of a Matter that was produced out of the dark Chaos or Abyſs, by the Spagyrick Virtue of the great World; this which Matter, *Moſes* calls Water, and *Herm* the Humid Nature; it muſt follow, that out of this Catholick Maſs of Water, the Univerſal Sublunary Element was derived, which is called by the Name of Air. Now this general Element is by the Breath of the divine Spirit

Ruach

Ruach Elohim, altered and changed from one Shape to another; for that which is made the visible Waters, was made first of Air, which is an invisible Water: in this, observe the Words of St. *Paul*, *Per fidem agnovimus, quod semper ita actum sit cum Mundo per Verbum, ut ex iis quæ videri non poterant, fiunt ea quæ possunt videri:* We know by Faith, that has been ever acted with the World, by the Word, that those things which can be seen, were effected and made of those things which could not be seen.

22. We are taught by Chymical Experience, That Earth is nothing else but coagulated Water, not visible Water; nothing else but invisible Air reduced by condensation to a visibility; nor Fire, any thing else, but rarified Air: And in conclusion, all the sublunary Waters were in the Beginning but an invisible humid, or a watry Spirit or Air, and consequently the main sublunary Elements were in Original nothing but one Air, because that Heaven was made before the Sea or Earth, as *Moses* tells us.

27. To conclude, I will demonstrate the Mystery of the Worlds Creation, by way of an Arithmetical Progression, after this manner:



Here we have the Progression in the Worlds Creation; where 1 is, it signifies the Unity which was before all things: which, while it was in it self, and did not shine forth, contained its inacted property within its potential Nolunty or Darkness; and therefore it was esteemed as nothing, in regard of Man's weak Capacity, altho' in its self, it's all in all. Then the Rank 2, sheweth the actual emanation of the increased Light, out of the potential Unity; at the presence whereof, the humid Nature did appear out of the dark Abyss, 1 0. in the shape of Waters; so that the Light and Waters as active and passive, are ranked next after Unities.

Unity, thus, { 0 Light / 0 Water / 2. } Then, by

by the Firy Spirit of Eternal Love and Unity, thoſe two oppoſite Natures are joined together into the nature of Heaven by a ſpiritual Union or Compoſition; which is termed by the *Platonicks*, the Soul of the World, which the Philoſopher calls by the name of *Quinta Eſſentia*, the Quinteſſence: ſo alſo are the Heavens ſaid to animate the Elements, no otherwiſe than the Soul doth the Body; ſo that this degree of Progreſſion in the Creation, ſtandeth

Thus { ○ Light, ○ Air, ○ Water, 3 } { The laſt of the Worlds Creation is this, } { ○ Fire, ○ Air, ○ Water, ○ Earth. }

Which importeth the four-fold alteration of the Catholick Element, by the four Winds, which was and is effected by the Word, the third day of the Creation; and this was nothing elſe but the general ſublunary or lower Waters.

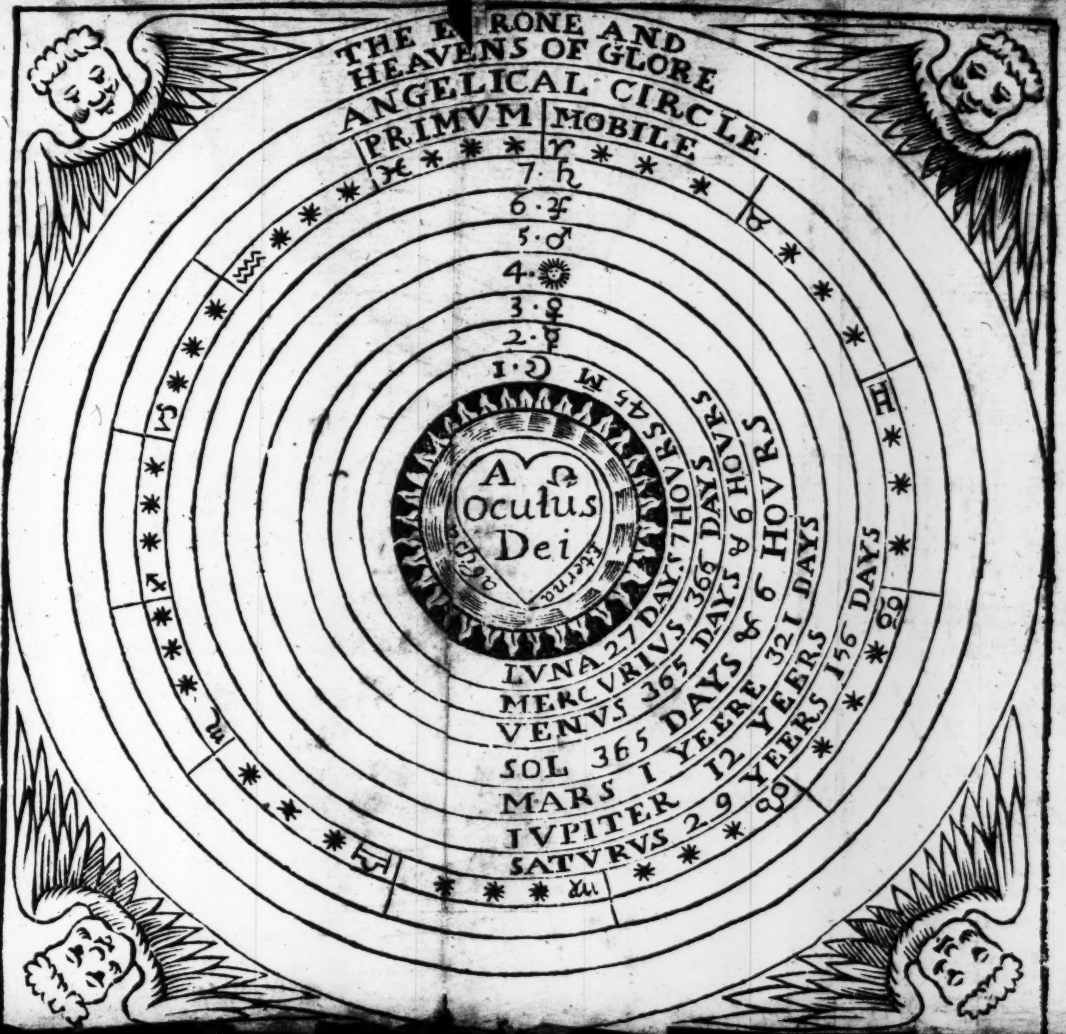
This therefore was the State of the VVorlds Creation, and in this very State (ſay many,) will continue, till it be Refined by the Firey Tryal. This the wiſe *Hermes* according to *Moſes*, deſcribed unto us thus:

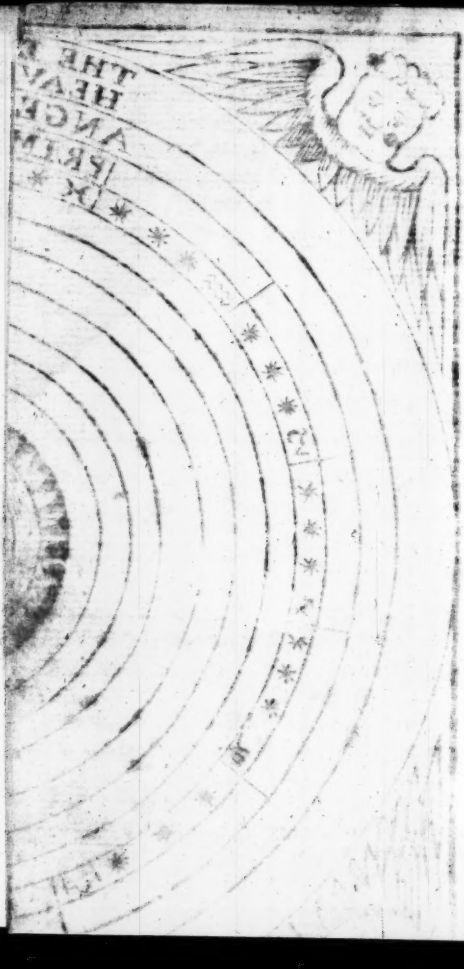
Erat umbra infinita in Abyſſo; Aqua inſuper & Spiritus tenuis Intellectualis per divinam potentiam in Chaos inerant; floruit autem Splendor Sanctus, qui ſub arena & humida natura Elementa deducit: cumque indiſtincta fuiſſent, levia poſt Mundum in excelſam regionem provolarunt; gravia ſub arena humida reſiderunt: diſtinctis librati ſque rebus quæ Igneo Spiritus vehebantur, emicuit Cœlum, ſeptem in Circulos, &c. An

infinite Shadow of Darkneſs was in the Abyſs; moreover, VVater, and a ſubtil intellectual Spirit was by the divine Puiſſance in the Chaos, and a holy Brightneſs or Splendor, did flouriſh, which did reduce the Elements under the Heaven and humid Nature, and, as they were undiſtinguiſhed; and afterwards that Portion which was Light, did fly up into the higheſt Region. The weightier part did reſide, and take its place under the Heaven. Theſe things being thus diſtinguiſhed and ballanced, were ſuſtained by a fiery Spirit, the Heavens did ſhine forth in Seven Circles, as in the Table or *Speculum* on the other ſide.

In the firſt place, Behold the Circles and the Motions of the ſeven Properties of Nature.

You have ſeen already the Figure of the dark Abyſs or Chaos, how by the VVord all things ſprung forth from that Centre of Eternity; now this ſignifies to you, the proper place or Circle of the ſeven Properties of Nature, *viz.* ♄, ☿, ♂, ☉, ♀, ☽, and the ☽, in their motion or working Poſture. Caſt your Eyes in the Heart or Centre, and you will ſee A o, which is Ἀλφα and Ωμέγα. The great Spagyrick of the *Microcoſmus* tells us, I am *Alpha* and *Omega*, the Beginning and Ending; *Oculus Dei*, the Eternal Eye of God, or Centre of Eternity. This Figure comprehends whatſoever God and Eternity, the Eternal Birth of the Divine Eſſence, and all Eternal Myſteries are, both within Nature and wi[illegible]


THE EMPYRONE AND
HEAVENS OF GLORE
ANGELICAL CIRCLE
PRIMVM MOBILE
7 ♄
6 ♃
5 ♂
4 ☉
3 ♀
2 ☿
1 ☽
Oculus Dei
LVNA 27 DAYS 7 HOVRS 43 M
MERCVRIVS 365 DAYS 6 HOVRS
VENVS 365 DAYS & 6 HOVRS
SOL 365 DAYS
MARS 1 YEERE 321 DAYS
IVPITER 12 YEERS 156 DAYS
SATVRVS 29 YEERS



vithout; and in its self (in the Eye) begetteth Majesty, which is the Heart and Power of the Eye.

But as for the Angelical Circle, and the work and nature of Angels, the Throne, and the Heavens of Glory, which you see in the highest Circles, I shall pass by, and hasten on to my intended Business.

CHAP. III.

The Centre and Circle of the Elementary Life of Man; Shewing, what Power the Elements have over our Bodies.

BUT by the way, it may not be amiss to consider, what our Forefathers did call this Canopy or Heavens, which has so neatly composed round us, and left us as it were, in a Box. *Cœlum potius Cœlum, & Cœlorum suprema Mundi pars: à Gr.* Κοιλὸν, *à concavitate*; the Heavens, Firmament or Sky.

Now we will endeavour to prove out of Scripture, and leave Philosophy, that the ignorant may be satisfied in my intended Matter, *viz.* Predictions.

The Heavens have been called by the Holy Ghost, *a Book*; then doubtless we may conclude, that

that there are in this Book Letters or Characters which may be understood by some or other, to read them. Now that it is called a Book, appears out of *Isaiah*, who speaks of the last Day wherein all things shall cease; he saith, *Complicabuntur, sicut Cœli*; where the כ *Caph*, in *Hebrew*, which the *Latins* translate *sicut*, signifieth in the Original, *quia*: so that the Heavens shall be rolled together; and He at the same time gives the reason of it also, because they are a Book: As for a more larger Definition of the Word, I leave it to the Divines, *&c.*

They may say, as a Book: To this it may be answered, That it doth elsewhere fully decide this Controversy. Seeing that we speak of the Heavens, it makes mention of Lines and Letters, which are Words that are most properly and essentially spoken of *a Book*, and make no use of the word *sicut*: which is an infallible Argument, that those words in the Passages before cited, *Complicabuntur sicut Liber Cœli*, are not Expressions of Similitude. Now that the Scripture, speaking of the Heavens, nameth expressly the word LETTER, will appear out of the First of *Genesis*; there the *Hebrew* Text runs thus: בראשית ברא אלים תא השקים · *Bereshith bara Elohim & Haschamaim*: that is to say, In the Beginning, God created the Letters or Characters of the Heavens: for this is the meaning of the *Hebrew* word, את & את, *Aat*, which is a Letter: and as for the word Line, we find in *Psal.* 19. *v.* 4. *In omnem terram exivit*, קום, *Kavam*, *Linea eorum*; understanding it's spoken

spoken of the Stars which are ranked in the Heavens, after the manner of Letters in a Book, or upon a Sheet of Parchment: for God is said in the Holy Scriptures, to have ſtretched out the Heavens as a Skin, calling this extenſion רקיע, *Rachia*; from whence the *Greek* might take the word Παχυ, which ſignifies a Skin or Hide; a Skin to be extended or ſtretched forth. God diſpoſed and rankt the Stars in the manner of Characters, whereby, as a Book. Obſerve, and read them; *Cœli enarrant gloriam Dei:* The Prophets of old, called the Heavens a Sacred Book; as among the *Jews*, *R. Simeon Ben Jarchay* in the *Zohar*, on the Section *Temurati. Exodus*, *Cifr.* 305. where he ſpeaks very learnedly of this Celeſtial Writing, tho' very obſcurely. *R. Abraham* alſo, in his *Jetſira*, a Book of the Creation; and many more Authors may be named to this purpoſe: But this may ſatisfy the Reader, that the Heavens are Books, wherein all things are Regiſtred of thoſe under the Elements, either their good or ill Actions.

Now in this particular, we will endeavour to give you ſome account of the *Primum Mobile*, or the moving Circles of the Elements, which is by intended Buſineſs or material Subject; how our Bodies are captivated by the Elements; and have the Angelical Circle, and the Glory of the moſt High, to the Divines, and follow the lower Regions. You ſee the *Primum Mobile*, a round Circle, with 12 Characters, called 12 Signs, now in our days; and by thoſe Signs thus characteriz'd,

racteriz'd, divides the Heavens in 12 parts, as every Sign into 30 dgrees; alſo you ſee the 7 Planets in their Circles in another place: You ſhall have a full demonſtration by an Inſtrument: But I am willing to inform you, that in the beginning, thoſe Signs and Planets were put in form of Letters by the *Hebrews*; and by the *Jews*, and others, in the form of Living Creatures: And then the *Caldeans* and others, brought them into theſe Forms, as in theſe latter times, ♈, ♉, ♊, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓, ☉, ☽, ☿, ♀, ♂, ♃, ♄. Now it may pleaſe my Reader to take a view of Ancient Times, as in the following Chapter.

CHAP. IV.

The Inſtrument of the Hebrews, *whereby to know Events to come.*

THE Antients had of theſe Inſtruments, and made uſe of them in their Practices, as may be made appear out of the Hiſtorians; ſome of which have made mention of the *Caldeans* Aſtrology, as namely *Q. Curtius*, who gave an account of all thoſe that went forth out of *Babylon*, for to receive *Alexander* the Great; he ſaith, *Magnum deinde ſuo more Carmen canentes; poſt Chaldæi Babyloniorum non Vates modo, ſed etiam*

etiam Artifices: Where, by the word *Artifices*, he means thoſe Aſtrologers who made their Practice thoſe Arts; and this is the gloſs of *Heurnius*, *Ii Aſtrologi, qui Aſtrorum Curſus obſervabant, vera Inſtrumenta in eum uſum fabricantes.* Here we may diſcover what the Ground was, of that Fable of *Atlas*, King of the *Mauritanians* or *Phœnicians*, who fled before the Army of *Joſhua:* for the Heavens, which the *Greeks* (whom we may truly ſay, have been the corrupters of all Antiquity) ſay, that this Man who was both King and Aſtrologer, bare up with his Shoulders, was only a Globe or Sphere, not much unlike ours in late time, which he made uſe of for the Motions of the Heavens. The firſt Piece of that Inſtrument, was the Baſe or Foot of it, which was made of a thin Plate of Copper, and hollowed in the manner of a Baſon; the three ſmall Pillars lifted up from the Superficies, whereon was written theſe three words, דין שלום אמת, *Din, Schalom, Emet, viz.* Judgment, Peace, Truth; Theſe Pillars bare up two great Semicircles, which made up a Triangle, with ſuch artifice, that it was nevertheleſs in the Superficies. Within you have a great perfect Circle, and within it two others, and all the ſame Metal with the Baſe; the firſt, which was the greateſt of theſe Circles, had theſe words upon it, שמי השמים, *Schemai, Haſchamaim*, the Heaven or Heavens; the ſecond had only upon it, שמים, *Shamaim*, the Heaven; the third had only one Word, רקיע, *Raquiagh*, which ſignifies *Expanſum.* The laſt and the firſt

are

are nothing so much admirable as the middle most, which was beset round with very many little Circles, which were all movable; among which there were seven which appeared more eminently than the rest, because they were placed by the Centre of the Instrument; all these little Circles had small Stars on them: and those which were upon the seven Circles, were marked each of them with one of those Letters רסוסבימפץ, which signifies the Planets in order, first ☽: near these Letters was seen these following words in *Hebrew*, —— *Jom, Rischon, Schni, Schelicsi, Revighi, Chamischi, Chicsi, Scevighi*, *viz.* 1 2 3 4 5 6 7 days; every one of the Circles of the Planets, had upon them the number of Years they finished their Courses in, and that of the ☽, had Engraven on it these 12 Characters, *viz.*

נ א ח ש א א ח ת ב ט ש א.
♓ ♒ ♑ ♐ ♏ ♎ ♍ ♌ ♋ ♉ ♈ ♓.

These are the Names of the 12 Signs of the Months: And now I'll also give them at large in *Hebrew*, *viz.*

1 *Nisan*, 2 *Atiri*, 3 *Stuan*, 4 *Tamuz*, 5 *Ab*, 6 *Aelot*, 7 *Tisri*, 8 *Tisuan*, 9 *Ristien*, 10 *Tebet*, 11 *Schebet*, 12 and last, is *Adar*. And thus we reckon our Months, as *March*, *April*, &c.

Now these Circles were ordered so exactly, as that one might perfectly discern the degrees and

and distances there set down: in the middle of all, and in the very Centre, there was placed a little Blue Ball which was a little hollowed, supposed to be the Earth. Here you see, that Astrology is no new thing, and the heavenly Spheres in a perpetual motion.

I should not have here made this Observation, but only that I might be the better able hereafter, to make known the Virtue of the Antients Astrology, with that of the *Egyptians*, and the more Learned among the *Arabians*.

CHAP. V.

The Names and Nature of the Seven Rulers of the World, which are the chief Force and Power under the Elements.

THE Seven Properties of Nature have their Names in several Languages, first, from the *Hebrew*; and also every Angel or Planet has its day to Rule in, as we observe to this day.

שוחאי, *Chauai*, Saturn, *Saturday*.
צדק, *Tsedek*, Jupiter, *Thursday*.
מאדים, *Maadim*, Mars, *Tuesday*.
חמה, *Chamah*, Sol, *Sunday*.
נוגה, *Nogah*, Venus, *Friday*.
כיכב, *Cocab*, Mercury, *Wednesday*.
לבנה, *Levanah*, Luna, *Monday*.

A Planet, Πλανήτης· *Saturnus*, Κρόνος· *Jupiter* Ζεύς, Διὸς· *Mars*, Ἄρης, ἐος· *Sol*, Ἥλιος, ου· *Venus*, Ἀφροδίτη, ης· *Mercurius*, Ἑρμῆς, οῦ· *Luna*, Σελήνη,

In Latin, *Planeta* a Planet, ♄ *Saturnus*, *Jupiter*, ♂ *Mars*, ☉ *Sol*, ♀ *Venus*, ☿ *Mercurius*, ☽ *Luna*.

In *Arabick*, ♄ *Zazel*, ♃ *Hiſmal*, ♂ *Barbel*, ☉ *Sorath*, ♀ *Kedemel*, ☿ *Taphthartharath*, ☽ *Haſmodiai*.

The reaſon why they are called by the Names, as ♄, ♃, ♂, ☉, ♀, ☿, and ☽.

♄ *à Saturo*, to fill, or abundance; as our hor Authors ſays, that ♄ is wonderful, in Plenty Miſery.

♃ *à Juvando*; *quaſi*, *eſt Juvans*, from helpi or liberal to Mankind.

♂ *Mars*, *quaſi Mavors*, *magna vertens*; t ning great Things, and acting high Exploits.

☉ *Sol*, *quaſi Solus lucens*, as only Shini or the Eye of the World, or Candle.

♀ *Venus*, *à Veneror*, *viz.* Honour, and giv due Reverence, and to Beautify, *&c.*

☿ *Mercurius*, *quaſi Merces*, *à merendo*; ſig fying Wages and Mercature, being the C and Author thereof.

☽ *Luna*, *quia aliena Luce lucet*, *viz.* ſhin with a borrowed Light.

This may ſerve to convince thoſe Unbeliev to this our Work, ſeeing our Authors have

THE DARKE WORLD HENCE GOD IS CALLED AN ANGRY AND CONSVMING FIRE
HIS ANGELL ZAPHIELL
HIS ANGELL ADAMIELL
HIS ANGELL CAMAELL
DARKE
LIGHT
THE LIGHT WORLD HENCE GOD IS CALLED A LOVING AND MERCIFVLL GOD
HIS ANGELL RAPHELL
HER ANGELL HANIELL
HIS ANGELL MICHAEL
HIS ANGELL GABRIELL

observation, and called the Seven Properties or Rulers of the World, after their nature and working, by Reason and Experience, and finding that God hath placed them in a working and natural Posture: which you shall see at large, when the *Bosom of Nature is opened.*

CHAP. VI.

The Bosom of Nature opened, and explained; giving a Description of the Nature and Qualities of the Dark and Light Parts of the World.

THE Explanation of this Philosophical Figure of the 7 Properties or Qualities of Nature, which are called 7 Spirits or Forms, and are vulgarly called 7 Planets, *viz.* 1 ♄, 2 ♃, 3 ♂, 4 ☉, 5 ♀, 6 ☿, 7 and last, ☽.

You must observe, that the Sun is placed in the midst of them all, and from him proceedeth both Light and Darkness, as shall be demonstrated: for the ☉ is the Centre and Heart of the six Planets, and also the only Centre of the whole Earth, that is, the Light of this World.

For a further enlightning of your Understanding, consider the Qualities of those aforementioned 7 Spirits: First of ♄, with his harsh,

ſtrong, and attractive Coldneſs, which ſhuts up the Abyſs, and make Darkneſs in the Deep, and attracteth the ſubſtantiality of the outward Power of this Quality; and the Centre winds about like a Wheel, and that which is oppoſite to the Wheel is the Moon: as you may plainly ſee *Saturn* higheſt, and the *Moon* loweſt; ſo ♄ the firſt Quality, is the deſire, which make Harſhneſs, Sharpneſs, Cold, and Subſtances; and in the beginning of this World, Salt, Stones and Bones; ſo all this was produced out of this Sharpneſs. I find, *Saturnine* Men have great Bones.

Jupiter, which ariſeth from the firſt, and is the drawing Motion in the Hardneſs or Sharpneſs; ♄ makes hard, and ☿ ſoftens it again, or breaks it; and there is a continual ſtriving in itſelf, and it cuts aſunder the attractive quality and deſire of ♄, and brings it into multiplicity and variety; it's a ground of the bitter Pain, and alſo the true Root of Life, and the Strike of Fire.

But there is a great Underſtanding in the Power; yet the Power cannot of his own might awaken the Underſtanding.

But ☿ deſireth a Freedom or Life in the Power, and that is, about the Wheel of ☽, thus; ☿ and is a ſtirring, and making a noiſe and ☽ ſounding, and yet has not Life; for that conſiſteth in Fire. This we may take into conſideration, That the Deſire is the ground of ſomething, ſo that ſomething may come out of nothing; and this Deſire has been, and was the beginning of the World; by which, God by his

Power,

Power, hath brought all things to a Subsistance and Being, for the Desire, by which he said, *Let there be, &c.* and the Desire hath made something where nothing was, but only a Spirit or the Word, which is God; and he hath made a spiritual and visibile Substantiality: We may see by the Elements, Stars, and other Creatures, the first Substantiality was the Heavens, *&c.*

Mars is the third Quality; seeing it is so, that ☿ and ☽ excelleth in the Fire, therefore it denoteth the first Moving, which strikes up the Fire, which is ♂, *&c.* which is a Stirrer, and a Cinder of the Fire, *viz.* a feelingness of the breaking off the harsh Hardness, and the ground of Anguish, *viz.* a Flash or Lightning, wherein the Power, Colours and Virtues, do appear in these three first Qualities or Properties, and in it consisteth the Ground of Anger, Hell and Darkness.

But now observe, that this Quality of Heat and Fire it self, cannot consist; for Fire desires Substantiality; and Fire hath no Substantiality; for Fire its self subsisteth not without Fuel to work upon; which Substantiality desires Meekness, which is *Venus*, and is Light or Love, that are about the Wheel.

♂ For it's the Meekness of the outward Nature, and it's that which the other before ♀ desire, and that is Water, *&c.* So *Venus* hath, and is the Fire of Love, and the World of Power and Light, wherein Darkness dwells in its self, and the Darkness comprehendeth it not.

These 6 Properties are together, *viz.* ☿ ☽ ☌ ☽ ♂ ☽. So these Six are united into three substantial Qualities.

The ☉, which is in the midst of the 6 Qualities, is the Heart and Centre of them all, and is the spiritual Fire, wherein the Will of God, or Unity is made. You read in the Scripture, that God placed his Tabernacle in the Sun: all comes from this Unity, which hath incorporated and united its self with the natural Desire: for the burning Properties of Heat, proceed from the sharp Devouringness of the first Qualities, as follows: The Unity or Freedom, is the soft and still Tranquility, being amiable, and as a soft comfort, easy; and it cannot be expressed, how soft a Tranquility there is without Nature, in the Unity and Freedom of God. But the 6 Qualities, in order to Nature, are sharp, painful, and terrible, *&c.* and all is produced by the Power and Word of God.

CHAP. VII.

A Platform of the Heavens, Elements and Earth; with a Demonstration of the 12 *Signs.*

THE 12 Stars, are the 12 Signs in number. Those the Woman in the *Revelation* (which the Dragon would have devoured) wore upon her Head, being 12 Stars, for one number: She received 6 from the Spirit of the Word

World, and the other 6 she had from the Elementary Centre, which the Word, or the Eternal Centre, God created, *&c.* Two Numbers are come into one; for God became Man, and brought two numbers into one: she wore the Angelical *Zodiac*, and also the Human; and so the Image in the *Revelations*, had 12 Stars on her Crown; the Images represent God, and its the Similitude of God, in which he revealed himself: so those 12 Signs, or 12 Stars, are 12 Signs of the *Zodiac*, so called:

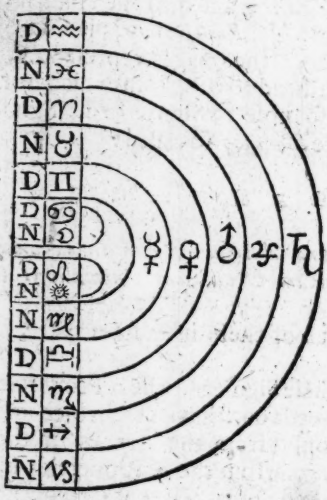
♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓.

A Figura Animalium quæ in eo imaginantur, vel quod vitam & calorem Animalibus dare creditur.

But of these in another place.

From these Signs, and the 7 Properties of Nature, proceed four Elements; which are nothing else but only from the Arches of the inward Centre, *viz.* from the 4 Properties of Eternal Nature, and breathed out from the inward Centre, and formed into a working Substance.

Now obſerve the Sympathy of the 7 Properties, and the 12 Signs; they have Habitations or Places wherein they delight, which are called Houſes, as in this Figure.



Theſe 7 Properties of Nature, have their Delights, *viz.* ♄, ♃, ♂, ♀, ☿, in two Houſes, one for the Day, and the other for Night, marked with D for Day, and N for Night, as you ſee in the Table; but the ☉ only one, *viz.* the Sign ♌; and the ☽ only ♋; and their Workings and Operations are wonderful, and paſt finding out; in Ruling three Kingdoms, *viz.* Animals, Vegetables, and Minerals.

CHAP.

CHAP. VIII.

Power of the Seven Properties and Elements of Nature; proving, that those Planets and Angels rule gradually and in order, over the Minds and Bodies of Mankind.

is manifeſt, that all inferior things are ſubt to ſuperior Bodies; after a manner (as roclus) they are one in the other, *viz.* infer ſuperior, and ſuperior or inferior; ſo in leavens are things Terreſtrial, but as in Cauſes, and in a Celeſtial manner: And Earth are things Celeſtial, but after a ſtrial manner, as in effect: ſo here are n things which are *Solary*, and certain *Lunary*; the ☉ and ☽ make a ſtrong ſion of their Virtues; whence it is, that kind of things receive more Operations operties, than thoſe of the Stars and efore ſpoken of.

t, ♄. Here are many things under the of *Saturn* and his Angel; among Ele- are Earth, and alſo Water: amongſt Hu- black Choler, and that is moiſt, as well l as adventitious, aduſt Choler excepted; gſt Taſtes, ſowr, tart, and dead; amongſt Metals,

Now obſerve the Sympathy of the 7 Pro
ties, and the 12 Signs; they have Habitatior
Places wherein they delight, which are c
Houſes, as in this Figure.

Theſe 7 Properties of Nature, have their
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CHAP. VIII.

The Power of the Seven Properties and Elements of Nature; proving, that those Planets and Angels rule gradually and in order, over the Minds and Bodies of Mankind.

IT is manifeſt, that all inferior things are ſubject to ſuperior Bodies; after a manner (as ſays *Proclus*) they are one in the other, *viz.* inferior or ſuperior, and ſuperior or inferior; ſo in the Heavens are things Terreſtrial, but as in their Cauſes, and in a Celeſtial manner: And in the Earth are things Celeſtial, but after a Terreſtrial manner, as in effect: ſo here are certain things which are *Solary*, and certain things *Lunary*; the ☉ and ☽ make a ſtrong impreſſion of their Virtues; whence it is, that thoſe kind of things receive more Operations and Properties, than thoſe of the Stars and Signs before ſpoken of.

Firſt, ♄. Here are many things under the power of *Saturn* and his Angel; among Elements, are Earth, and alſo Water: amongſt Humours, black Choler, and that is moiſt, as well natural as adventitious, aduſt Choler excepted; amongſt Taſtes, ſowr, tart, and dead; amongſt Metals,

Metals, Lead, by reason of its Weight and Cold; amongst Stones, the *Onyx*, the *Ziaza*, the *Camomus*, the *Saphir*, the proud *Jasper*, and several Plants and Trees, which are endless to name here.

Secondly, ♃ and his Angel; over Elements the Air; over Tumours, Blood, and the Spirit of Life; things which respect Increase and Nourishment; amongst Tastes, such as are sweet and pleasant; amongst Metals, Tin, Silver and Gold, by reason of their Temperateness; amongst Stones, the *Hyacinth*, *Beril*, *Saphire*, the *Emerald*, the green *Jasper*, and Airy Colours; and Power over many Herbs, *&c.* Corn, Barley or Wheat, *&c.*

Thirdly, Under the Power of ♂, and his Angel; of Elements, Fire and sharp acid things; amongst Humours, Choler, bitter Taste, tart and burning, and causing Tears; amongst Metals, Iron and red Brass, and all fiery, red, and sulphurous things; Stones, the *Diamond*, *Loadstone*, the *Blood-stone*; amongst Plants, *Hellebor*, *Garlick*, and many more.

Fourthly, Those things under the Power of ♀ and her Angel, are called *Venereal*: first, of the Elements, Air and Water; amongst Humours, Flegm, with Blood, Spirit and Seed; of Taste, those which are sweet, unctious and delectable; of Metals, Silver and yellow Brass; of Stones, the *Beryl*, *Chrysolite*, *Emerald*, *Saphire*, the *Cornelia*, the Stone *Ætites*, the *Lazull*, *Coral*, and all of a various white, fair, and green Colour; of Plants and Trees, the *Vervain*, *Violet* and *Marygold*, *&c.* Fifthly,

Fifthly, ♀ and his Angel; firſt, Elements, Waters, altho' it moves all things indiſtinctly; as for Humours; thoſe which are mixed with the Animal Spirits; as for Taſtes, thoſe that are various and ſtrange, and mixed; as for Metals, Quickſilver; and, as for Stones, the *Emerald* and *Achates*, red Marble, *Topaze*, and thoſe which are of divers Colours; as for Plants and Trees, the *Hazel*; and five leav'd-Graſs, the Herb *Mercury*, and many others.

Sixthly, ☉ and his Angel, over Elements, the lucid Flame; in Humours, the pure Blood and Spirit of Life; as for Taſtes, that which is quick, and ſweetens; over Metals, Gold, by reaſon of its Splendor; amongſt thoſe which reſemble the Riſe of *Sol*, by their golden Sparkles; as doth the glittering Stone *Ætites*, and the Stone called the Eye of the Sun; ſo in Figure, from the middle thereof, ſhines forth a Riſe and Governour over many Vegetables.

Seventhly, ☽ and her Angel; Elements, Earth and Water, of the Sea and Rivers, and all moiſt things, in the midſt of Trees and Animals; and they which are white; as Whites of Eggs, ſweet Flegm; Metals, Silver; as for Stones, thoſe that are white and green; as alſo Pearl, ſhe hath power over many Vegetables.

Here you have but a glance of the Power of thoſe Properties of Nature over the three Kingdoms; and as for the full Scope and Power at large, it would make a large Volume: for my intended Buſineſs, is to ſhew you, what Power

thoſe

those 7 Properties and Elements have over th Bodies and Minds of Mankind. I shall only in form you, that those Planets and Angels Rul gradually and in order, and take their turns every one hath a particular Day, and also cer tain Hours, as shall be shewn in another place.

CHAP. IX.

The Scituation of the Heavens and Earth, at the Creation of the Sun, Moon and Stars.

THE Sun, Moon and Stars, were created on *Wednesday*, April 22, 18 h. *p. m.* about 4002 Years before Christ; this I understand by the *Hebrews*, and many Authors, of this matter; but some difference is amongst them: but because there are some Philosophers in these our days, I venture to give the World this Form.

By reason that the Equinoctial is not permanent and fixed to one day, but oftentimes varies; but for certain, the *Sun* did enter the Vernal Sign, commonly called *Aries*, in the Morning, on *Wednesday*, *April* 22, being on the third day of their Creation. Thus, as the Night was before the day, so was the Moon before the Sun,

Sun
Moon:and:stars
Created:wednesday
April 22th years
Before Christ 4002
horizon
line
10:20:30
10:20:30
10:20:30
10:20:30
10:20:30
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♈ 20 21
♉ 7 39
♊ 11 32
♋
♌ 18 28
♍
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♏
♐ 11 32
♑ 7 39
♒ 20 21
♓ 18 28

n, as is seen in the Figure: this was the Opi-
on of Dr. *Butler*.

This we may perceive, that the Body of the was created in its Sphere, yet it could not ve Light till the Sun arose, and was created ith ☌, or the South-Node, as it was rising out f an Eternal Eclipse; out of which the Sun-se awakened her.

By this Form or Out-Birth, you may perceive he whole Creation; and that the Earth or Vorld which is the black Circle in the Figure, epresents the Earth in which we live; so we ay plainly see and understand, that the whole Vorld is composed round with the Starry Hea-en and Elements: the use of which is, the Sun o give Light by Day, and the Moon by Night. o the Earth is as a round Ball or Apple, hanging n the midst of a Glass, in the Form of a Globe.

Then observe how the two Points are oppo-ite to one another, *viz.* the Head of the Dragon, nd Tail; ☊ in the Ascendant, and ☋ in the Se-enth.

Now the Learned Astrologers tell us, that he Heavens or Starry Firmament is divided in-o 360 Degrees, as you may see in the Circle, as hall be demonstrated to you at large, when we ome to that Art called Astrology.

Now we have demonstrated to you the Out-Birth, *viz.* the Forms of the Heavens and Earth, shall proceed in order to the fifth Work, or Day of Creation; for we could not properly call Time Night or Day, before the Sun and Moon

was

was created; so on the fourth day, by the Pow
of the Word, the great *Sol* of the World open
it self in the Essence, *viz.* the Life of the fie
and watery, wherein God created all Beas
Fish, Fowls and Worms, every one accordi
to its Species and Forms; *viz.* from its pec
liar Qualites of the Divine *Mercury*: Thus t
Eternal Qualities have moved themselves, a
cording to Evil and Good, as you may perce
by the foregoing Instrument, or Bosom of N
ture, where you may see the 7 Qualities, wi
their Essences and Mixture; for there are e
and good Creatures created, every thing a
cording to the Scripture Original in t
light of Nature; from which it is, that all Cre
tures in their Kind or Quality, do love one an
ther. Thus we may see, how the Creatures a
in the Centre, before they are in themselve
and that he knows, willeth, foreseeth, and for
ordaineth all things, and every thing together
once.

Now we are come to the last Creature, whi
is Man, the little World, and a wonderful Pic
of Wisdom, Master and Ruler over all t
Works of the Creatures, or Creation.

Therefore I have given you, as it were,
Demonstration of the great World, or *Macro*
cosm, and I shall speak of *Microcosmos*; as yo
shall find in the following Book.

TH

THE Centre and Creation OF MAN;

Aſtrologically, Theologically, Philoſophically, and Aſtronomically handled.

BOOK II.

CHAP. I.

The true Knowledge of Man, conſiſting of External and Internal Nature, in the Elementary World.

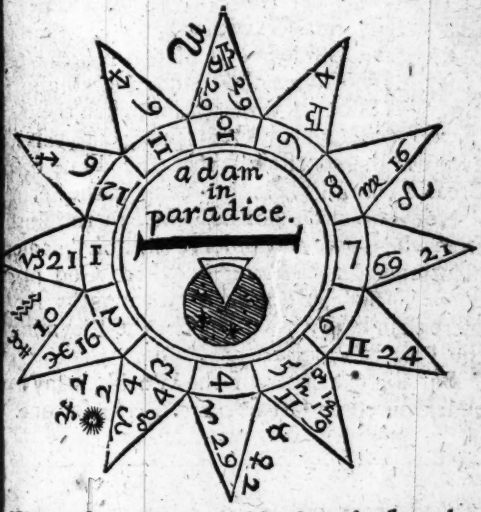
Poſteà dixit, faciamus Hominem ad imaginem noſtram, ſecundum ſimilitudinem noſtram: qui dominentur in Piſces maris, & in Volucreis Cœli

Cœli, & in Pecudes, & in universam Terram; que in omnia reptilia reptantia super Terr Itaque creavit Deus Hominem, ad imaginem quam Dei creavit eum: marem & fœminam c vit eos.

God said, *Let us make Man according t Image*; *and God created Man according to his Image*: And *Moses* says, *That God made M with Clay*, meaning, with the Composition the Elementary Powers; for tho' *Adam* was first Man, yet we read, that he had his Fall t he had his longing and eager Desires after m Fancies, which brought himself to a great M demeanor: But of this Man *Adam*, I'll say more, and let the first Species alone.

We read in *Genesis*, that God on the fifth d created all living Creatures, at one Revolut of the Earth: so likewise you may observe one Revolution more, *Adam* was made.

Now we will present you with the Opinion of Learned Philosopher, with the Paradisial ound and Turning of the Heavens from its st *Primum Mobile, viz.* two days after the ☉ d ☽ were created.



Thus *Adam* was created in that pleasant place *radise*, about the year before Christ 4002. . on *April* 24. at 12 a Clock, or Midnight. ow this place *Paradise* is in *Mesopotamia*, where e Pole is elevated 34 deg. 30 min. and the ☉ seth 4 Hours sooner, than under the elevation the Pole of *London*: Now our curious Rea- r may be inquisitive concerning this matter.

If

If you will not credit these Reasons laid d
pray read *Josephus*; there you will see some
of this matter, *viz.* of the first *Primum M*
or moving Posture of the World, and plac
Paradise, and Elevation of its Pole. Many
troversies have been about the Time and Se
of the Year, therefore I shall not trouble
Reader any further with them. Let the S
pture be our Guide in this Matter; *Let the*
(saith the Word) *and there was:* and also
fifth days Work of the Creation, when the G
hoppers were, and the *Trees* sprang out; this
give us to understand, that the Time of
Creation must have its beginning in the Spri

Now for the place or Centre of the Ea
from whence we may observe the Poles, as a
mentioned in *Mesopotamia*, where God pl
Adam: So the Spring is two months so
there than here with us, under the Elevatio
the Pole at *London*.

But for the Ages of the World, many h
endeavoured to satisfie; Dr. *Butler* for one

CHAP. II.

The Egg of Generation; or, Centre of Man.

IN the last Chapter, you have an accou
the first Man *Adam*, of his wonderful C

tion and Situation, who was in himself, Male and Female. But he who made all things by his Word and Power, said, it was not convenient for him to live alone; so there was a Division, a Woman, called *Eve*, who is the *Matrix* of the *Genetrix*, and thus it stands in the Eternal Will; and this is the Centre of Nature under the Elements, Man, *Microcosmos*, or that little World, as the *Compendium* of the whole Creation, partake of both these Kinds, consisting of Soul and Body, formed of the Elements; *Moses* tells us, of the Dust of the Ground; also he partakes of an immediate Creation, with the corruptible Creatures, incontroulable in his Soul, breathed of God: therefore, in his Body he is by Nature corruptible, and his Soul immortal.

Now we will proceed on the Words before, the Female taken out of the Male, which is for Procreation, Convocation, and Multiplication; observe the Words of *Moses*:

Dixerat autem Jehova Deus, non est bonum esse hominem solum: faciam ei Auxilium commodum ipsi.

These Words implie a Unity and Familiarity of *Adam* with his Female Creature; and this to Posterity. The Philosophers in these our days, are at a stand for the Reason of that Love arising between Male and Female, telling us, it's only a strong Sympathy in Nature. But of this enough. And seeing that the first Man is the first Woman, it may be convenient to de-

monstrate to you something of the Egg of M
tiplication.

But pray give me leave, before I run on w
these Demonstrations of the Human Egg of G
neration, to give you a Demonstration touchi
this Matter in *Latin*, from the wise Philosoph
of Old, that the Reader may not want a su
ciency to whet his Understanding on.

Περὶ τῆς Γενννητικῆς καὶ Σπερματικῆς.

De Generandi, aut Spermaticâ Facultate,

GEnerandi quoque vis, partis est ejus que r
tioni non obtemperat: nam sine volunt
nostra in somniis Semen emittimus, & cupidi
Conjunctionis naturalis est; inviti enim ad eam
rimur: quanquàm actio sine controversia in no
sita est, & ab anima pendet. Etenim Instrumen
quæ appetitioni naturali serviunt conficitur, & ab
tinere ab appetitione eamque comprimere, in no
est positum. Instrumenta autem seminandi facu
tate præditæ Venæ sunt, & Arteriæ; in his en
per conversionem sanguinis primum humidum, qu
ad seminis naturam vergit, ut in Mammis Lac, pr
creatur. Horum enim vasorum alimentum h
humor est, propterea quod à principio è semine pro
creata sint. Excoquunt igitur Arteriæ & Ven
Sanguinem in humidum, quod ad naturam Semin
accedit, ut alatur: atque quod ex earum alimen
relinquitur, Semen fit. Fertur enim primum
quidem multa circuitione in caput, deinde à capit
per binas venas binasque arterias delabitur.

Quæ

Quare si quis excidat venas, quæ sunt circa aures, & parotides, Animal sterile reddit, & ineptum ad generandum; hæ autem venæ & arteriæ evadunt illud tortuosum, & quod instar varicum est, involucrum, quod est ad Scrotum, ubi humidum illud quod ad semen accedit labitur in utrumque Testem. Una est arteria, unaque vena plena seminis, in quibus perfectè semen perficitur, & per tortuosum paraſtatem, qui secundus testis est, cum flatu depellitur; quoniam & arteria est quæ mittit: ferri autem etiam à vena, libidinosa petulantia ostendit. Cum enim diu concubuerint, & id, in quo seminis vis inest & Genitalem humorem, consumpserint, tum etiam per violentam contentionem parum sanguinis emittit. Mulieres quoque omnes easdem, quas viri verè partes habent, sed intus, non extra. Aristoteles quidem, & Democritus, nihil volunt conferre Semen Mulieres ad procreationem Liberorum; quod enim mittitur à Mulieribus, sudorem potius Membri, quam semen esse volunt. Galenus verò damnat Aristotelem, ait Semen emittere Mulieres, & mixtionem utriusque Seminis Fœtum efficere; quare etiam concubitum mixtionem dici: non tamen perfectum Semen, ut viri, sed adhuc crudum, & humidius. Cum autem tale sit mulieris Semen, alimentum sit utilis, & ex eo pars quædam corii sive membrana Fœtum ambientis, qui ad cornua concrescit, & quod à farciminis forma, Ἀλλομτοειδες, nominatur; quod reliquiarum cibi Fœtus dum in uteri est receptaculum sit: in unoquoque autem genere animalis, tum famina marem admittit, cum potest concipere. Quæ ergo semper possunt concipere, semper conjunctionem admittunt,

ut Gallinæ, & Columbæ, & Homo; sed cætera dum gravida sunt, fugiunt conjunctionem, Mulier semper admittit. Nam Gallinæ quidem quod quotidie fœtum pariant, quotidie ferè cum mare congrediuntur. Mulieres autem ut in cæteris rebus, voluntate sua libera; ita etiam in concubitu post conceptionem. Nam bestiæ non à seipsis, sed à natura diriguntur & modus eis tempusque definitum, Naturæ lege statutum est.

Notwithstanding their high Learning, they are in the Dark, as the *Quaker* saith; but *Aristotle* in some of his Works, owns, that Women have Eggs. No more of this, but I shall proceed in my former Method.

If the method be observed in the knowledge of Generation, we may be confident we have arrived at the Principles themselves; and then it will appear out of what first Matter, by what Efficient, and what Possession the Plastick Power hath its Original; and then also, what progress Nature makes in this Work: for both the first and remote Matter appear the clearer (being stripped naked as it were) by Negation; and whatsoever is first made in Generation, that as it were the material Cause of that which succeedeth; as for Example, a Man was first a Boy (because from a Boy he grew up to a Man) before he was a Boy, he was an Infant; and before an Infant, he was an *Embryo*.

Now we must search further, what he was in his Mothers Womb, before he was an *Embryo*.

Fœtus

Fœtus; whether their Bubbles, or ſome rude and indigeſted Lump, or a Conception, or Coagulation of mixed Seed, or whether any thing elſe? According to the Opinion of Writers, an Egg or Eggs is the firſt Centre or Production under the Elements, of the Beginning of Man: ſo we come all from Eggs, *&c.* a Deſcription of which, I will demonſtrate at large in the following Chapter.

CHAP. II.

A Deſcription of the Human Egg; or, the Matrix of the Centre of Generation.

SEeing the Figures of Human Eggs are exemplificated to your View, we will in this Chapter ſpeak ſomething in particular concerning the Body of Man, of his Formation, and ſome of his Parts.

It's well known, that the Soul's Bodily Union, and Conception in the Soul, is performed, or comes to paſs after this manner: beneath in the *Matrix*, the Woman hath no Seed; but each ſide of her Womb hath many little Eggs, every one of which hangs by a ſmall Filament; and theſe are born with her, and are found in all Female Creatures.

Figure I.

Look upon the Figure, and behold the *Matrix* of Conception, or Store-House of Multiplication; those Eggs appear as they at the Tread of a Cock in the Hens Egg, or as the Spawn of a Fish, in little rude Lumps or Spots.

In the Cohabitation of Man and Wife together, after the spiritual Seed being united, or implanted in the Egg, and it hath received them; the said Egg doth, thro' its *Ductus* or *Pipe*, slip down, or off, from the said Lump of Eggs, into a certain Cavity, as Nature hath provided, in order to its being further accomplished there; as you may see by the Figures following.

Fig. II.

Represents two human Eggs of a different bigness, being separated from the Egg, Lump, or Centre of Generation: two Eggs represent Twins; but one Egg, one Child.

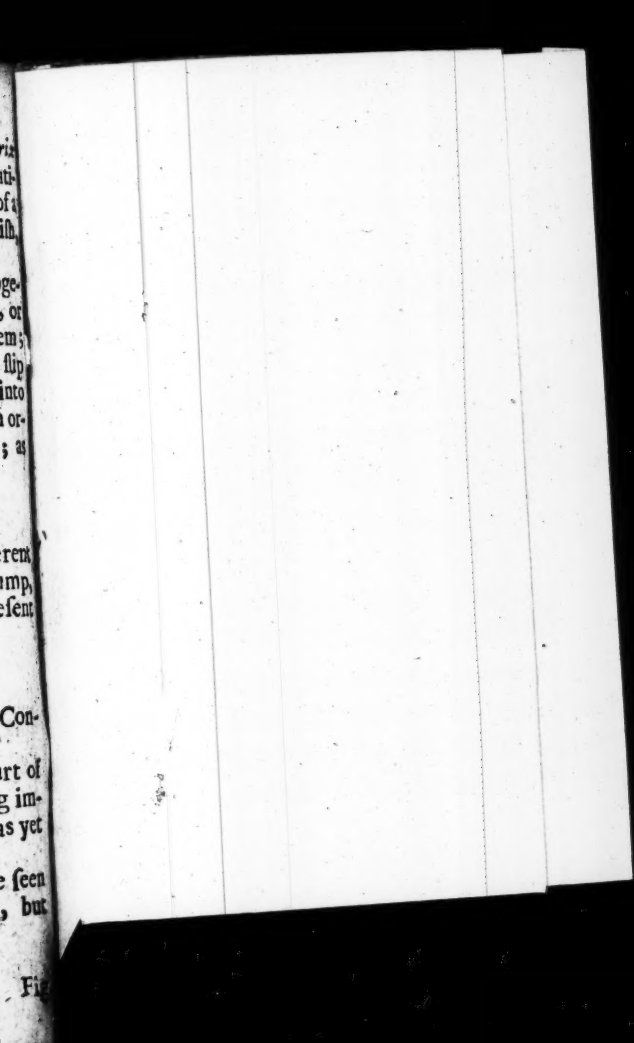
Fig. III.

Represents an *Embryo* of 6 Days after Conception.

A represents to the Eye, the inward part of the Membranes, *Chorion* and *Amnion*, being imperfectly formed, and in which there is as yet no appearance of the *Hepar Uterinum*.

B represents an *Embryo*, in which may be seen the distinction of the Head from the Body, but no delineation of any other Parts.

Fig



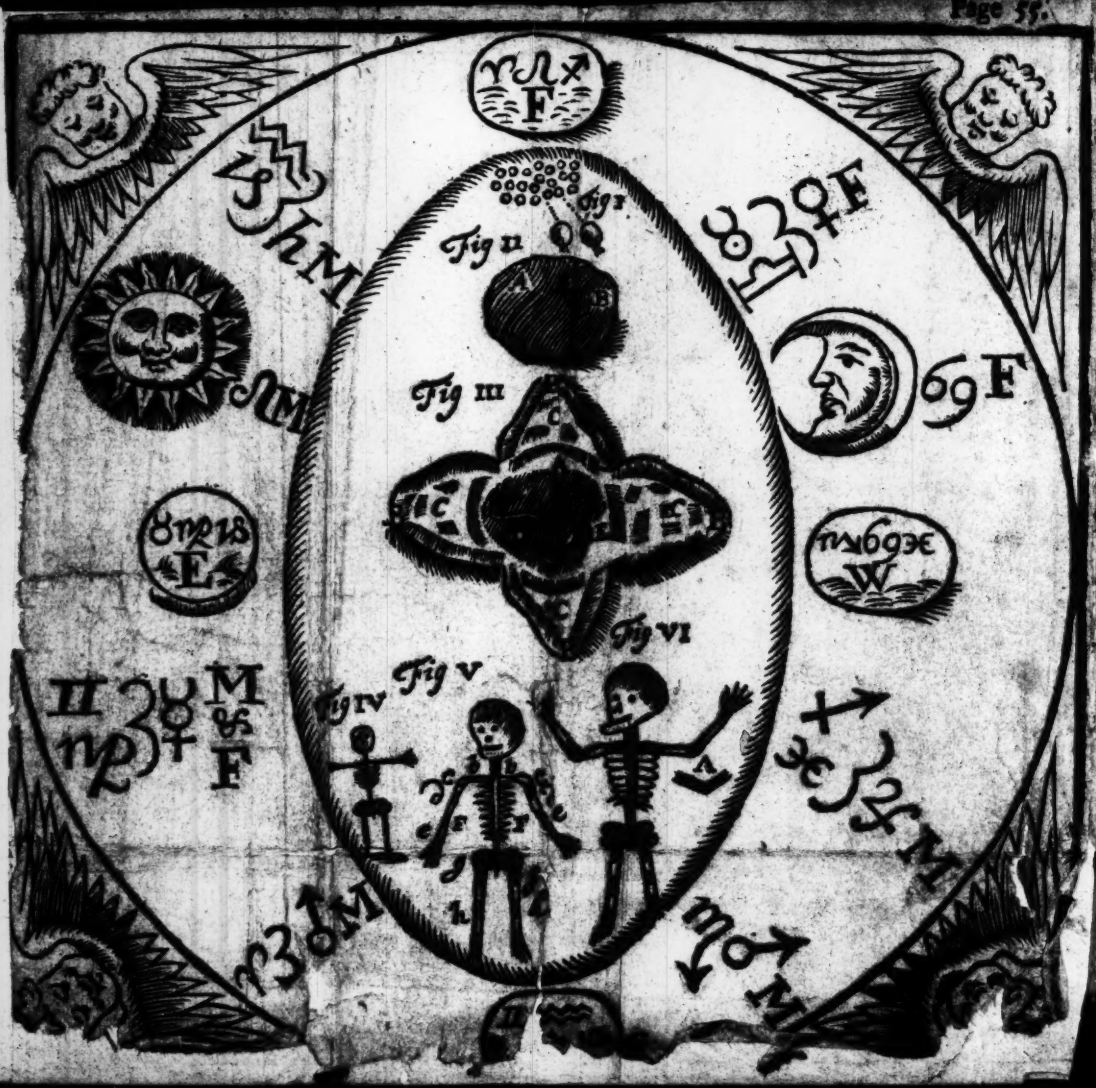


Fig I
Fig II
Fig III
Fig IV
Fig V
Fig VI

Fig. IV.

Represents an *Embryo* of 18 Days after Conception.

A, the *Hepar Uterinum*, with the Veins and Arteries, which are dispersed thro' the Substance of the Membrane.

BBBB, the Membrane *Chorion*, dissected.

CCCC, the Membrane *Amnion*, dissected in like manner.

D, the Navel-String.

E, an *Embryo*, of 15 or 16 Days, in which the Face begins to appear more distinctly, and the rest of the Members are somewhat formed and distinguished.

Fig. V.

Represents to the Eye, a grisly *Skeleton* of an *Embryo*, of three Weeks and three Days.

Fig. VI.

Represents an *Embryo* of one month four days.

A, the whole grisly Bulk of the Head, shewing the grisly Points of both the upper and nether Jaw-Bone.

BB, the *Clavicula*, now all Bone.

CC, the Point of the Ossification of the Shoulder Blades.

DD, the wite Strokes defiguring the Ossification of the Shoulders.

EE, the white Strokes, shewing the Ossification of the Arm-Bone.

FF, these white Points in all the Reds, except the first and last, do denote the Ossification already begun in them.

GG, the Thigh-bones, repreſenting what is Bone in them.

HH, the greater and leſſer Bone of the Leg clearly repreſented, and already of the Bony Subſtance.

Fig. VII.

Shews an *Embryo* of two Months, which differs not from that of three months and 10 days, but only in bigneſs; and the leſſer Bones, as was before hinted, are to be ſeen here; which in the other, did not as yet appear.

A doth exhibit the inferior Jaw-bone, diſtinguiſhed into 6 little Bones.

Thus far we have ſhewn you the beginning of Generation, from the *Ovum*, or Egg, how the Growth and Perfection moves along by degrees; as you may ſee in the Figure of Human Eggs. And ſeeing it's not my buſineſs here to diſcourſe through the whole Body of Anatomy, therefore (kind Reader) I refer thee to an uſeful Compendium of Anatomy of mine in *Latin*, which will give you a full ſatisfaction of all at large, and in particular of the Eggs in Women, entituled, *Compendium Anatomicum, nova Methodo inſtitutum*; which may be had of moſt Bookſellers in *London*.

But becauſe here is not yet a full demonſtration of the Features in the Womb, I will preſent to your View, from the Beginning of the *Skeleton* or Boney Parts, a Figure of the Infant in the Womb come to Perfection, out of my foreſaid Book; and alſo its coming into the World, with its After-Birth, *&c.*

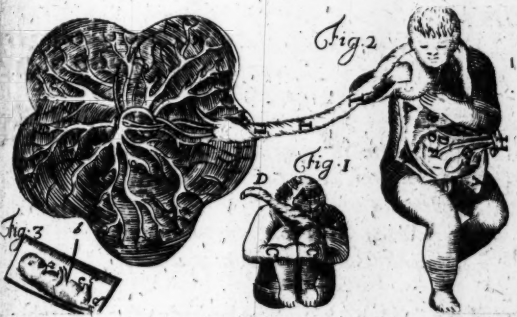


Figura Prima,

Situationem Fœtus in Utero repreſentat.

A *Caput deorſum poſitum, adeo ut Naſus inter genua lateat.*

BB *Nates, quibus Calces affixi inveniuntur.*

CC *Brachia.*

D *Chorda umbilicalis, Cervicem circumligata.*

Figura Secunda repreſentat,

Fœtum ex Utero exceptum, ſed adhuc Placenta ligatum; ubi Vaſa Umbilicalia ſeparantur.

AAA, *Abdomen abſciſſum.*

B, *Hepar.* C, *Veſica urinaria.*

DD, *Inteſtina:* E, *Venæ umbilicales.*

FF, *Arteriæ umbilicales:* C, *Urachus.*

H, *Vaſa umbilicalia unita; & communi tunica inveſtita.*

L, *Funiculus umbilicalis, ad Placentam extendens.*

KKKK, *Venæ & Arteriæ per placentam diſperſa.*

LLL, *Uteri Placenta.*

Figura Tertia,

Embryonem in propria dimenſione monſtrat.

A, *Os latum, cum Lingua.*

B, *Chorda umbilicalis.*

C, *Femora & crura, cum Coccyge.*

D, *Quaſi Caudæ aſpectum præbens.*

Thus I have given you by Figures, the whole Generation, both Bone and Fleſh, and ſomething of Defection of the Infant.

But I muſt turn back a little again, to the Boney-Part, becauſe I juſt now call to mind the Sayings of ſome Philoſophers, touching this ſame Subject concerning Bones, derived from Scripture, That *Eve* was made out of a Bone or Rib; becauſe the Central Spirit has its reſidence in the Bones, they being the firſt Product or Out-Birth of the ſaid Spirits.

The *Query* is, Whether it will not follow from hence,

nce, That the Bones are the first material Be-
g, which we may call *Semen*; from which
e Flesh, as from a Spring or Fountain, doth
ntinually proceed, and to which it must by
evolution, return again, in order to Perfection?
It is further *Queried*, what the Word צלע,
ela, doth properly signify; of which it's
d, *Gen.* 2. *That the Woman was made.* See-
g that it hath several Significations, *viz.* a
ne, Prop or Support; a Rib, a Side, a Foun-
tion, a Building, *&c.* If you think that it was
Rib-Bone, we would willingly know which it
s, and on which Side the Rib was taken, be-
use the Ribs are fastned to the sides of the *Ver-*
bra of the Back-bone; and most of them are
ned together by *Cartilages*, to the *Sternum* or
est-bone; or, forasmuch as the Word also sig-
fies a Beam, or any thing that is a Supporter
Prop; where if we take it in this sence, it
signify nothing but the whole Back-bone of
an, which bears up the whole Body in like
nner, as Beams support a Building: more-
r, whether, for to reconcile all these several
nings together, we ought not to enquire,
ether the mid Part or Point, and the very
tre of the whole Back-bone and the Ribs,
ch are united to it; forasmuch as this Centre
at out of which *Eve* was made, *&c.* For
may easily know, that all the rest of the Bones
an, proceed from this Centre, the *Back-*
; because it is ridiculous to think, that an
yo in the Mothers Womb, doth first begin
ave Arms and Legs in 16 days after Con-
ception:

AAA, *Abdomen abſciſſum.*

B, *Hepar.* C, *Veſica urinaria.*

DD, *Inteſtina:* E, *Venæ umbilicales.*

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The *Query* is, Whether it will not follow from hence,

ence, That the Bones are the first material Being, which we may call *Semen*; from which the Flesh, as from a Spring or Fountain, doth continually proceed, and to which it must by Revolution, return again, in order to Perfection?

It is further *Queried*, what the Word צלע, *Tzela*, doth properly signify; of which it's said, *Gen.* 2. *That the Woman was made.* Seeing that it hath several Significations, *viz.* a Bone, Prop or Support; a Rib, a Side, a Foundation, a Building, *&c.* If you think that it was a Rib-Bone, we would willingly know which it was, and on which Side the Rib was taken, because the Ribs are fastned to the sides of the *Vertebræ* of the Back-bone, and most of them are joined together by *Cartilages*, to the *Sternum* or Breast-bone; or, forasmuch as the Word also signifies a Beam, or any thing that is a Supporter or Prop; where if we take it in this sence, it can signify nothing but the whole Back-bone of a Man, which bears up the whole Body in like manner, as Beams support a Building: moreover, whether, for to reconcile all these several Meanings together, we ought not to enquire, Whether the mid Part or Point, and the very Centre of the whole Back-bone and the Ribs, which are united to it; forasmuch as this Centre is that out of which *Eve* was made, *&c.* For we may easily know, that all the rest of the Bones in Man, proceed from this Centre, the *Back-bone*; because it is ridiculous to think, that an *Embryo* in the Mothers Womb, doth first begin to have Arms and Legs in 16 days after Conception:

ception: whether I may not say, after a due weighing of all this, we may conclude, that *Eve* was made out of the very Centre of the whole Body of Man.

Now many may say, Is the Egg of a Woman in the Form of a Hens Egg? We say, No; but a Resemblance. But the main Reason here, that I present you with an Egg in the Form of a Hens Egg, is, because of that famous Author *Fabricius*, who saith, That the Contemplation of the Forming of the *Fœtus* out of Eggs, is the largest of all; which appears in this, That the greatest part of Animals are gotten of Eggs.

It's a plain case therefore, that all Animals whatsoever, even Vipers also, nay, Man himself, are made of an Egg: and that the first Conception of all living Creatures which bring forth Young, are certain Eggs; just as the first Conception of all Plants, are certain Seeds: but what is common, is not admired. Observe, put the smallest Seed in its own *Matrix*, or *Mother-Earth*, and it springs up, and brings forth its own kind.

But O Man! thy place of Conception or Increase, is on thy Lump of Female Eggs. Cast thy Eye on the Figure of the Egg, and thou wilt see in the middle, a parcel of rude Lumps or Spots, as it were in the form of the Female *Roe* of a *Herring*, which is the true resemblance of the Lump of Eggs in Women.

The true method of Conception, is thus: That when the Seed of Man is spilt on this rude Lump,

Lump, or Eggs in Women, it washeth off, or moves those little Eggs, one from the other: and as Nature has provided, it falls into a small Cavity, or place by it self; the place being open when the Egg falls off, but when it's in, it closeth up again. Thus Nature has its Effects; and in this place, the *Fœtus* grows to perfection, and it's composed round with a Covering, like the Shell of a Hens Egg; the Midwife commonly calls it the After-Birth, when it comes into the World.

Further, look again on the Figure of the Egg, and you will see the Elements round it, *viz.* the 7 Properties of Nature, with the four Triple States, *viz.* Fire, Air, Earth, Water; also you have Signs wherein the seven Planets or Properties of Nature delight in: then you have a description of the Nature of them. As for Example ♀ F, which signifies that *Venus* is a Female; and then concerning ♂, has the Letter M, which tells you that ♂ is Masculine; and so of the rest.

So the *Matrix*, or the Ovary Lump and the and the Seed of Man, are all Elements, and under the Power of the 7 Properties.

Be wise, O Reader! and learn the Nature of the Heavenly Bodies, and thou shalt do Wonders, without Conjuration. If thou want'st an Heir or Man-Child to inherit thy Land, observe a time when the *Masculine* Planets and Signs Ascend, and in full Power and Force, then take thy Female, and cast in thy Seed, and thou shalt have a Man-Child.

Observe,

Observe the same method with the Female Signs and Planets, for a Daughter, and so on.

It's not my business here to meddle or speak of the Nourishment of the *Fœtus* in the Womb, or the Birth, because my Task is Elementary.

But if you please to read my *Compendium Anatomicum*, you will have a brief Account of the *Oval* Nourishment, and Birth of a Child, from the Conception to the Birth; *Fabricius* concerning his *Oviary* or Hens Eggs, Dr. *Gibson* concerning Eggs of Rabbets, Dr. *Willis* concerning Brutes or Animals.

An Egg is the common Original of all Animals. *Aristotle* himself calls the very same things Worms in one place, and Eggs in another.

But it is needless to make use of his Reasons in this place, to prove it; seeing we are already convinced, that all Animals have their Original from these Eggs; and by the Experiments of our later Authors in this Particular, it's plain, that Man (tho' chief) was ingendred in, or by them.

Observe the same by Dr. *Harvey*, Dr. *Gibson*, *&c.* they give us an Example of the Eggs of Women by the Rabbets, by dissecting them before Conception, and at Conception; and so by degrees, to perfection. But my main business is, to shew how the *Fœtus* is governed in the Womb, by the Elementary Power: I will give you the Opinion of *Henricus Lindhout, Bruxellensi Medicinæ Doctore; ac Philosophorum.*

CHAP.

CHAP. III.

How the Fœtus *in the Womb is governed, according to the Elementary Power of the Seven Properties of Nature, and every one in Order; as first,* ☽. *&c.*

☽ *ITaque supremus omnium Planetarum, primo Conceptum dirigit per primum mensem ab hora Conceptionis, materiam coagulat, constringit & exsiccat; sicut enim ipsa altior est cæteris Planetis, & prior, ita ejus Regimen primo Creaturam humanam ambit & gubernat. Si itaque ipse tum bene dispositus fuerit; erit Conceptio bene disposita & statuta, præsertim partes sive Fœtus Elementa Saturno subjecta.*

☿ *Disponit Conceptum in utero secundo mense; qui movet ventus coagulationis; & dispondit materiam, ut fiat mollis; dirigitque ventus ejus colorem naturalem & commiscetur cum tali vento materia, eritq; quasi Dormiens, qui semper monitur ad vigiliam, nec cessabit moveri donec forma totius accedat & in hunc Mundum Generetur.*

♂ *Mars, disponit Conceptum tertio mense, qui materiam illam ad sui naturam & colorem mutat, in formam sanguinis deducendo, virtusq; Jovis tunc latitat & quiescit; hinc fit, quod utero*

gerens

gerens tunc habeat propter ventus Jovis moventem Matricem cum materia in ea; sed in utero terminato ferè mense semper cessat nausea propter Martem, qui tertium ipsum mensem dirigit: si itaque tunc bene fortunatur, eratque sanguis nati purus, & vivax rarissimè superabundans nisi forte propter vitam inordinatam. Si vero male ipse disponitur, contrarium accidit.

☉ Oculus Mundi quartum mensem sibi vendicat, qui benigno & salutari suo calore humiditate superfluas siccatis Membra Principalia conformat calore qua rarificat: illo etenim mense largitur omnium formarum fortitudinem, in Conceptum dando animam rationalem. Si igitur in quarto mense Sol ascendit ad augem, fueritq; in dignitatibus suis fortis, significat perfectionem & formositatem vultus, quoniam tunc etiam natus erat magnæ potentiæ eorum quæ jam est adeptus.

☿ Disponit quinto mense, illo enim mense apparet forma Membrorum & figuratur sexus, erumpuntque capilli, & excrescunt crines; Si ipsa tunc fuerit benè disposita, fortis, in dignitate sua, erit natus formosus, amicabilis, & plenus dulcedine, completus in facie & Membris; Si verò fuerit descendens, vel in domicilio Saturni, Natus erit deformis & turpis.

☿ Sextum Mensem disponit; sed quia ipse est Planeta loquentiæ & sapientiæ, Doctrinæ, sensus, & nutritionis facit discretionem, ut Fœtus se nutriat, & extendit Membrum Linguæ, & vocalem Arteriam ea ratione; Fœtus eo mense validius incipit percutere manibus pedibusque in Matrice, & motus ejus fortificatur, appetitque exire de tenebris;

sed

sed nondum est tempus. Si ipse fuerit ascendens in Circulo suo, fortis, & benè dispositus, variis exornatur donis, secundum varias irradiationes bonorum Planetarum, sin vero, contra contraria accident.

) Luna mense septimo; tunc Fœtus formam completum adipiscitur in utero materno, habebit tunc fiduciam vitæ & gubernationis; si isto mense nascatur puer, erit bona spes de vita nati, propter complementum significationum Planetarum.

Now to begin again; first to *Saturn*, then *Jupiter*.

Saturnus secundario Fœtum mense octavo dirigit; cujus virtute ipse infrigidatur in Matrice vis seminum, ita quod vix in ea apparent motus; & si puer eo mense exibit, eo quod siccus & congelatus quasi est, sepissimè moritur.

Jupiter sequitur, dirigitq; Fœtus nono in mense; qui facit ventum & motum, & tunc exit puer de tenebris & angustia ventris in hunc Mundum, erigitq; tum Oculos ad lumen Solis, si est de die; vel ad lumen Candelæ, si fuerit de nocte; miraturque de non visis, & propter loci angustiam per quem exit: quoniam constringitur & coarctatur. Incipit flere, percipiens miseriam hujus Terrestris Seculi, in quo hic filius universi sit, omniumque miseriarum subiectum; ut Xenocrates in libro de morte, Axiocho recte dixerat.—— Quid autem de illo (inquit) tibi videtur qui Nascentem jubet miseriam sua vita lugere?

Atque hæc de Mundi Principiis, & Creatione, deque hominis principiis, & vertutibus ſiderum, actionibuſque, in ejus procreatione; longè aliter quam à Paracelſo, aut ejuſdem farinæ Philoſophis tradita ſunt, perſecuti ſumus; in hac itaque via perſiſtentes, ad veriora progrediendum eſt.

So much for the Creation of the great, and and little Worlds.

But to go gradually along as I have begun, I ought to ſpeak ſomething of the Nature of Man, *De Natura Hominis*; but I find it's a large Field, inſomuch that I ſhall forbear, and make it a Subject of it ſelf, which will be ready for the Preſs very ſpeedily.

Seeing Man by Nature is prone to Ambition, and of a lofty Mind, and apt to dive into Knowledge and ſecret Myſteries; it might be very proper in this place, to give you a word or two, as an Introduction towards my preſent Task in Hand, *viz.* We have obſerved in this our Elementary Life, many certain and true Rules, by which we have foretold Events to come, *&c.* by the Canopy of Heaven and Stars, according to their Situation.

Now finding many Fools and Self-will'd People, that will not believe what is true or rational,

rational, or what has been experienced from the beginning of the World.

So I am not willing here to trouble my self about any Vindication of this great Work, but direct you to that famous Sir *Chriſtopher Heydon*'s Vindication of Aſtrology, which may be to your content.

But for your further ſatisfaction, I have in the following Chapter, begun from the beginning, by the firſt Man *Adam*, down to this Day, very ſhort and brief; ſhewing you, firſt, that *Adam* was the firſt Man that took notice of the Elements, Power and Signification of the Seven Properties of Nature.

You may ſee in the next Chapter, how they of Old did obſerve the Seven Properties of Nature, in obſerving the ill Nature of *Saturn*, and the good Nature of *Jupiter*, becauſe he was Author of Goodneſs; the old *Hebrews* called ſome of their Children by that Name *Jupiter*; *Jacob*'s Wife called her Son *Gad*, which is *Jupiter*, becauſe he is to give a good brisk ſhare of Body, and a good Principle; this was obſerved in old time, proved by Scripture.

In the third place, we have taken notice of Eleven Particulars, where we find by general Obſervations, the Changes and Turnings in this Box of Elements, of Preſervation and Deſtruction, *&c.*

Then fourthly, We prove to you, that the Starry Heavens are Books, and they are to be rolled together, in which you may read your future Hope and Fortune in the World; thereby ſhewing you alſo, that the *Hebrews* and others, read the Heavens in their own Language, making up their Letters by the motion of the Stars.

So the main reaſon, why I thus trouble my ſelf about the *Hebrews*, and Old Matters, is only to convince the Ignorant what the Truth is.

Many there be that will not believe, that they are under the Power of the Canopies of Heaven.

Alas! our Saviour Chriſt himſelf, was (as Man) under the Juriſdiction of the Elements: ſo your Bodies muſt be under ſubjection of thoſe Powers.

But if you deſire to know how to be above the Elements in your Mind, Will, and Underſtanding, ſtrive to be as *Saul* when he ſought his Fathers Aſſes, *Sam.* 10. 6.

10. 6. *And the Spirit of the Lord will come upon thee, and thou ſhalt Propheſie with them, and ſhalt be turned into another Man*, viz. above the Elements.

Irruetque ſuper te, ut prophetes cum eis, & muterberis in virum alium.

CHAP. IV.

Adam's Knowledge of the Stars, proved by Seth, *and ſo carried down to the Time of* Joſephus.

Adam being the firſt Man, knew well that he was placed under the Elements, and he obſerved their Powers alſo.

This is prov'd by *Joſephus*, that *Adam* and *Seth* were the firſt that practiſed this Science, or Power of the Elements; and that *Abraham*, when he fled into *Egypt*, taught it the *Egyptians*: this Truth hath ſo much the more force in it, in that it proceedeth from a Man whoſe Authority is unqueſtionable; ſo that we may perceive, that *Pliny* was much miſtaken, when he affirmed, that none but *Atlas* was the Author of it: Beſides, we are very certain, that Aſtrology was in uſe long before *Atlas*. Some ſay, that *Belus* was

the first that invented Astrology, and some assure us, the *Phœnicians* were the Men. But suppose it be so as others will have it, the *Assyrians* were the Inventers of it; yet still will it be true, that the Patriarchs were the Men, forasmuch as *Abraham* was an *Assyrian*, and his Predecessors were *Phœnicians*, a Colony of *Assyrians* having gone into *Phœnicia*. But if you will believe the Report of the two Pillars, which were erected before the Flood, upon one of which, all the Rules of Astrology was Engraven by *Seth*, and was preserved down to the very time that *Josephus* lived in, who affirms himself to be an Eye-witness of it: and by this we may see, that the first Man had understanding in the Motions of the Heavens. In my foregoing Chapters, I have described to you, what Instruments the ancient *Hebrews* figured out their Astrology by, and the Table of *Atlas* discovered.

CHAP. V.

The Astrology of the Ancients, proved out of the Holy Scripture.

FOR confirmation then of what we have here proposed, we read in *Genesis*, that *Leah*, *Jacob*'s Wife called one of her Sons by the name of

of the Planet ♃, which is called *Gad*; under which no doubt, he was born: *Et peperit Zilpah*, says the *Latin*, following the Original, *ancilla Leah ipsi Jacob filium, & ait Leah*, בגד, *Bagad, & vocavit nomen ejus* Gad; the vulgar Translation and St. *Hierome*, instead of *Bagad* translate *Faliciter*, which is the same with, *cum bona Fortuna*: as it is proved by St. *Augustine*, who reprehendeth those that collected from the Text, that the Ancients worshipped Fortune; *Unde videtur* (saith he) *non bene intelligentibus dari tanquam illi homines Fortunam, coluerint, &c.* And that it may clearly and evidently appear, that the vulgar Translation understands by גד, *Gad, fortuna bona*, which is given to the Planet *Jupiter*; turn to *Isaiah* 65. 11. Thus you may observe, that in old time the nature of the Planets was much observed.

Now if it be demanded, why do we not then any where else, meet with the like Example? *Jacob Ben Samuel* answered, That this was observed chiefly, by reason of the Jealousy that was between the two Sisters *Leah* and *Rachel*, *Jacob*'s Wives; for *Leah* seeing that her Sister had two Children already, which made her so proud, that she began to boast, *Comparavit me Deus cum sorore mea*: fearing, lest that after she should have given over Child-bearing, her Sister would have the upper-hand of her, and that she should be no longer beloved of her Husband; she gave her Maid unto him, and caused him to go in unto her; and as soon as she perceived her to be with Child, she observed so well the time of her

falling in Travel; and seeing her bring forth a Man-Child, and that under the Planet ♃ too, as she had learned from her Husband to speak, she counted her self to be more happy than her Sister, and would have him to be called by that name, *Fortuna.*

These are the Astrological Observations of these Patriarchs, and which were Holy and Religious, in that they wrought in these good Men a continual Admiration of the Works of God.

But those that came after them, mixed Superstition with this Astrology of their Forefathers; it came in a short time to be corrupted, and to lose its first Purity.

You see in the very Beginning, that there was Enquiry after Fortune and Riches.

CHAP. VI.

An Enquiry what our Forefathers did, to search out Secrets and Wisdom in this Elementary Life, and to know Events to come.

First, KNowledge proceeds from Him who first created all things, who appeared in a Bush of Fire, and told us what he was, *viz. I am your God,* &c. *Secondly,*

Secondly, He ſends his Angels and bright Spirits, to tell us of things to come in this our Elementary Life.

Thirdly, We are come now to take notice of the Canopy of Heaven, and the Elements, for our Obſervation, or Knowledge of Things to come. Here is a queſtion; Whether it's poſſible to read any things in the Clouds, and in other Meteors? *Anſw.* Many ways; firſt, Reading may be underſtood by Viſible Signs, whether it be in Letters, Characters, Marks, Ciphers, Staves, Torches, Darts, Javelins, Knots, Streaks, Colours, Holes, Points, living Creatures, or any other ſenſible thing. Now all thoſe Figures or Signs may be repreſented in the Clouds three manner of ways; firſt, By Letters, or known Characters; ſecondly, By Hieroglyphicks; and laſtly, By Signs and Marks.

Fourthly, The moſt intelligible Signs, Marks, or Characters, that are Figured in the Clouds, are Armed Men, Battels, *&c.* which appear in order for many Days together, and do give notice to Man of ſome ſenſible Event to come, and that to the great aſtoniſhment of all thoſe Men that would reduce all things to the Principles of Philoſophy. Twenty-four Years before the Birth of our Saviour Chriſt, there were two Armies ſeen to encounter each the other in the Air, miraculous to be ſeen: the running of their Horſes, the voice of Men, and the claſhing of their Armour. Soon after was this Viſion made known to the World: for *Marius* and *Sylla*, by their Factions, making as it were a Shambles of

the

the Field, were the cause of so much Bloodshed (*Joseph. de Bel. Jud. l. 7. c. 12.*) The *Romans* never received a greater Blow.

Many such Instances we may speak of near home, but I am afraid my Book will swell too big.

The Philosopher gives us these Verses to the same effect:

Qui elles se forment, en cet diverse portraiture dont,
Les ventes, les transforment
En Centaurs, Serpens, Hommes, oyse aux poissons,
Et d'une forme, en autre errent en cent Fasons.

Englished thus:

How into several Forms themselves they throw,
Which Winds change into Shapes of things below;
Birds, Fishes, Serpents, *Centaures*, Men, and thus
Shift, in a round of Figures various.

Fifthly, Observation of Knowledge is from the Air, the Clouds being a Representation of things here below, and consequently purely natural, and are formed by the Providence of God. Of this latter Kind, are those spoken of by the Author of the History of the *Maccabees*, where *Judas* fighting in Heavens Quarrel, had an Apparition sent him, of five Horsemen appearing in the Air, which pursued his Enemies strongly, that above 20000 fell on the place; besides,

besides, this Prodigy happened also in a clear day, when the Air was not darkned with Clouds. So, I may be of the opinion with *Cardan* and *Pomponatus*; that oftentimes, we may see in the Air or Cloud, as in a Looking-glass.

Sixthly, Now we come to that of Rain, wherein we can make no other use of Reading, but by Hieroglyphicks; and of this kind is the Raining of Blood, or Water of the Colour of Blood, such as fell in *Switzerland*, *Anno* 1534. which fell upon Peoples Cloaths in the form of Crosses.

Picus Mirandula hath given a large Copy of Verses; among which, you have the Story of a wonderful Deliverance, as followeth:

Permixtamque crucem rubo spectavimus olim,
Nec morum discrimen erat, sacer atque prophanus,
Jam conspecta sibi gestabant mystica; Patres
Conscripti & pueri, conscriptus sexus utraque,
Et Templa, & Vestes, à summa Cæsaris aula,
Ad tenues vicos, ad dura mapalia ruris,
Cernere erit liquidò deductum ex Æthere signum.

The same kind of Rain figured like Crosses, which hapned in the time of *Julian* the Apostate; it signified, the Sufferings of the Church, and the Ignominy of the Cross, as you may see in the Chronicle for several Years, as 747, 783, 959, 1503, 1507. you shall find, the like has been the Forerunner of such Truths. It hath been observed in *Germany*, that an intollerable Dearth hap-

happened, to despair; they were suddenly comforted by a Showre of Wheat, which was seen to fall from the Clouds, signifying a great plenty of Corn.

Seventhly, Also Meteors, tho' they are naturally produced, do yet sometimes serve for Signs which God makes use of when he intendeth to communicate unto us some Secrets. As for the Wonders of the *Israelites*, they were in *Hebrew* Letters or Characters; ו, *Vau*, very perfectly expressed: and this was the reason, (say they) that the *Israelites* wondering at this Character ו *Vau*, saying one to another, מן הו, *Manhu*, *viz.* What meaneth this ו, *Vau?* and so on to a thousand Mysteries, and raising strange kinds of Significations, *Exod.* 6. When they saw this Letter, which is numb. 6, signifying, that six days of the Week, they were to gather their *Manna*.

This ו *Vau* signifies, the Misery and Sorrow wherewith God threatned them for Murmuring; they say, it's the Hieroglyphick of *Labour & Servitude*, appears out of *Levit.* 25. *Exod.* 21. and signifies Labour; they were to work six days.

The *Meteors* or Signs in the Heavens, have produced great things in these our Days; but being frequent, I shall not mention them. But the Observation of the *Jews* is something pretty.

Eighthly, Snow, Hail and Frost, do sometimes bear strange Characters, the Reading whereof we will not neglect: There have been often seen, strange Figures, which have born a Cross, a Buck-

a Buckler, a Heart, or a Death's Head. It's not many years since those Hieroglyphical Figures were seen in *Provence*; and soon after a destruction of Beasts: and a little while after that, this miserable Country had their Fields covered with Souldiers, and all their strong Places Besieged and Assaulted, with so much Bloodshed, that the very Memory of it will be always grievous unto them. The Story of these Figures confirms that which *Cornelius Gemma* hath observed, in these words, *Inventa est sæpius Grando cui futurarum rerum manifestè ut more Clypei, aut Pugnæ, aut Crucis insculpta imagines spectarentur.* *Kepler* hath observed, that the Snow is not without its Wonders: but no more of this.

Ninthly, The *Rainbow*, one of the most Noble *Meteors* that is formed in the Clouds, namely, that the Figure of it (as *R. Capel* says) represents the Letter כ *Caph*, which the *Jews* writes in this manner ך, which might be the reason why God placed it in the Heavens, to be a sorrowful Memorial of the Deluge; for this Letter stands for 20, which is the number of Sorrow. *Jacob* served in *Laban*'s House 20 Years; *Joseph* was sold for 20 Pieces of Silver; the flying Roll, wherein was written the Sins of all Men, and was 20 Cubits long; and at 20 years of Age the *Israelites* began to serve in the Wars.

Helena in *Homer*, complain'd of her own Misfortune, takes notice of this number 20.

Quatuor hic jam lustra moror, quò tempore nunquam Ratus misera mihi verba indigna dedisti. Al-

Also the Poets, when they expressed any thing of Sorrow, in this Number 20. Thus *Ulysses* is reported, to have undergone 20 years Misfortune.

Quoſque tuli, poſt tot Terra Pelagique labores,
In patriam veni, jam nunc labentibus annis
Vicenis.

Many more of the like nature are produced by *Bungus*.

Tenthly, Comets are the chiefest, which are in use in the Discovery of such Secrets, which is usually the Death of Princes. *Julius Cæsar* died shortly after the appearance of a Comet; this is no News: But we may take an Example of this present Time, where effects of a Comet is fresh in mind; I saw my self, with many others, a strange Comet but two days before the Duke of *Monmouth* was taken in the *West*, and a Blazing Star over all *Europe*, before the Death of K. *Charles* II. These are the true Signs, which God is pleased to foretell of great Troubles to come.

I will give you the words of *Virgil*.

— Non aliàs Cœlo toties cecidere ſereno
Fulgura, nec diri toties arſere Cometæ.

They do not only respect Death of Kings and Princes, but also of great and mortal Diseases, Drought, and Barrenness of Fruit, a strange Heat in the Air.

Eleventhly,

Eleventhly, Here is another sort of Reading, which might be perform'd in the Air; first, it may be taken from the flying of *Cranes*; of which St. *Jerom* saith, *Grues viam sequuntur ordine literato*; flying in order, and keeping their Ranks: at an instant that the Wind turns, by this means they defend themselves from Assaults; for on which side the Eagle comes, he encounters with nothing but Bills; just as a Body of Horse setting upon a Body of Foot, meets with nothing but Points and Pricks.

Now the Letters and Forms, shews us only the diversity of the Winds, or else their manner of ordering themselves in Battel; the History of Birds and Fowls of the Air, is wonderful in knowledge and Apprehension, too large for this Place.

But meeting with a Verse of *Ovid*, touching this matter, I must go on further. Many call *Ovid* a Heathen; if so, he was a witty one.

Os Homini sublime dedit, Cœlumq; videre
Jussit, & erectos ad sidera tollere Vultus.

God with a lofty Look did Man endue,
Commanding him the Heavens and Stars to view.

Observation hath been taken, from the meeting together of the two Superior Properties of Nature, *viz.* ♄ and ♃, in matters of the Church, Laws and Governments, which may well

well be the Alteration of Kings, Princes a
Governments, &c. being Seven in number.

The first meeting of ♄ and ♃ from the b
ginning of Times, was in 600 years of t
world, *viz.* 3200 before Christ.

The second was in the year of the Wor
1600.

The third did fall out 2400, which was 16
years before Christ.

The fourth, in the year 3200 of the World.

The fifth, the coming of Christ 4000 yea
of the World.

The sixth falls out in 800 years after Chri
which was 4800 years of the World.

And the seventh was 1600 years after Chri

Now the Effects or Wonders of them, are, *v*
First, Under *Enoch*; his name signifies (*Ca*
chised) as, *Gen.* 14. 14. (*Chanikan*,) Catechis
or Trained up in Religion as well as Warfar
he was taught of God to walk with God; he l
ved 360 years before his Translation, after
good pleasing Life; he was as the Patriarc
were, *viz.* as a chief Bishop in his time; and
his Labours the Church was preserved in th
Age.

The second Meeting of ♄ *and* ♃.

This fell in the time of *Noah*, 1600 years
the World; in which Century the Univer
Deluge destroyed the wicked World, whi
then was drowned in Wickedness; before it
drow

drowned in Water. *Noah* was in his Ark a whole year, with all his Provisions, from *November* to *November* again.

The third Meeting of ♄ *and* ♃, *in* ♌.

Falls in the year of the World 2400, under *Moses*, when the Church had again another Sabbath of Rest, from her long and grievous Slavery in the Brick Bondage of *Egypt*. Read the Scripture of the place, and you will find, that they were to make Brick without Straw.

The fourth Meeting of ♄ *and* ♃,

Falls in the 3200 years of the World; this Meeting came under *Solomon* and the King of *Israel*; according to the famous *Tycho Brahe*, the Church had a resting time from Trouble, &c. the Scripture tells you so.

The fifth Meeting of ♄ *and* ♃.

Under this, came our Saviour Christ, who is greater than great *Solomon*, *Mat.* 12. 42. *He is the Prince of Peace:* This was a little more than 4000 years of the World.

The sixth Meeting of ♄ *and* ♃,

Falls in the year of the World 4800, that brought in *Charles* the Great; under whom was the *Roman* Empire, in the time of *Leo* III. being

ing Pope, who proſtituted his Keys to the Emperor's Feet: for which the Popiſh People pull'd out his Eyes, and cut off his Tongue. Read the Hiſtory, *Prideaux*'s Introduct. p. 96.

The ſeventh Meeting of ♄, *and* ♃.

There are a parcel of irrational Animals, which ſpeak very ſcandalouſly againſt Predictions; they ſay, That we can ſpeak nothing true of things to come, unleſs told of it before, or when they are paſt.

Now let the World judge, and ſpeak as they find; in the Year 1682, I then publiſhed a Book, Entituled, *Speculum Mundi*, in which are now to be ſeen, the very Actions of theſe great Revolutions. It being then my chief intention, to diſcover to the World, theſe great things Providence was probably likely to bring to paſs, from the Influences of the Meeting of the two great and ſuperiour Beings, the two Rulers of the World, *viz.* ♄ and ♃, and likewiſe from the great Eclipſes of the ☽, in *Anno* 1684, ſuch an Eclipſe hath not been theſe hundred Years, and at that preſent time ſo many Planets in the Houſe of Religion. Then in pag. 2, you will find, I cryed out with Admiration and Aſtoniſhment, with the words of *Dionyſius Areopagita*, who ſeeing the ſtrange Eclipſes of the ☉ and ☽, at the very hour of our Saviour's Paſſion, ſaying,

Aut Deus Naturæ patitur, aut Mundi machina diſſolvitur!

Which is, either the God of Nature ſuffers, or the Frame of this World is diſſolved.

So in pag. 4. I delivered my Judgment, that there

here would be great Alterations in most parts of *Europe*, of Laws, Customs, Constitutions of People in Matters of Religion, and Changing of Kings and Kingly Government.

And is not this all true! Were not the Popish Principles the root or cause of these Mutations and Changes? And did not a Prince come from *Holland* with a handful of Men comparatively, to that brave Army of K. *James*'s? And when this handful of Men came towards them, they all fled as the Chaff before the Wind; and to Admiration, K. *James* himself fled to *France*, when none perswaded him from his three Kingdoms; and then (soon after) the Prince of *Orange* was Crowned King of *England*.

O that such things should be done without a drop of Bloodshed! Surely Reader, this is from the Powers above; and the Powers above gave us a foresight of it by the Rulers ♄ and ♃.

This hath been so admirable, that our *Athenians* have taken notice of in their Book, in asking a Question, Whether a small irrational Creature as a Spider, had not a Heart? Because, when Death or Oppression comes, it struggles, and makes a bustle to save its self; intimating, that K. *James* neither strove nor struggled, to save his three Kingdoms or Credit. This was a Comical Joke on the poor Abdicated K. *James*.

Observe the following things; After the Death of K. *Charles*, the Popish Party began to Rule, and quickly after suppress'd, and cut off the Head of the Duke of *Monmouth*: then the Prince and Princess of *Orange* was Crowned

King and Queen of *England*; and not long after Queen *Mary* dyed, with a long and tedious War of nine Years ſtanding: ſo this Revolution is a wonder to human Reaſon; the Circumſtances whereof would fill a large Volume.

As for the ſmall Conjunctions, I leave to the Aſtrologers, which happen once in 20 Years.

CHAP. VII.

The Stars are reckon'd a Form of Letters, according to the Opinion of the Hebrews, *and that it's poſſible to read there whatſoever is to happen throughout the whole Univerſe.*

READER, did you never take notice of the Celeſtial Writing, ſeeing that the Scripture ſo plainly ſpeaks of it?

Pray take notice of this curious piece of Antiquity: Seeing that the Heavens are Books, and at the laſt day, they are to be rolled together, as a Book or Rolls; therefore they muſt have Letters. And I am willing to give you the method of the ways of the Old *Hebrews*, who ſearched after the Heavenly Writing for News.

And for confirmation of this, obſerve a Book En-

Entituled, *Narratio Joseph*, in his time highly in esteem amongst all Men; wherein the Patriarch *Jacob* gave his Blessing to all his Children, telling them, That he had read in the Tables of the Heavens, all that ever was to befall them and their Posterity. *Legi* (saith he) *in Tabulis Cœli quæcunque contingent vobis, & filiis vestris.* Where the same Original concludes as well in this Tract, as in this Question, *Utrum Stellæ aliquid Agant?* as in his Book, *De Facto*, chap. 6. That the greatest Mysteries may assuredly be read in the Heavens, by reason that the Stars are disposed and ordered there, in the Form of Characters. Nay, *John Damascene* says, That they are CLEAR MIRROURS; intimating, that we may see distinctly see there, even as far as to the most secret motions of our Souls, which was the Saying of St. *Augustine*.

For my part, I shall not question the Truth of it, but proceed to the Practical Part, as the *Hebrews* did in their *Hebrew* Characters: This Holy Language being the first in the World, and sometimes there are New Stars, which take their Method thus:

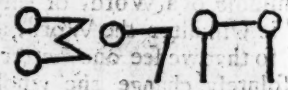
As for Example, in this Word A K E, if one add an L, it will be no longer A K E but L A K E, or if in the middle of a Word, or this Word; as thus an R, it will alter the Word, and make it A R K E; so that we see one Letter, as an L or an R, absolutely change the whole sence; in the same manner is it with the Stars, where the New Stars are added, varieth both in the Writing and Sence.

CHAP. VIII.

The Celeſtial Writing of the Ancients, and how thoſe Hebrew *Characters may be underſtood, and what they portend.*

TO perfectly underſtand this Celeſtial Writing, we muſt obſerve the Vertical Stars; for, thoſe which are over a Kingdom (ſaith *Abindan*) do ſhew whatever is like to befall it, and as the Aſtrologers obſerve in this our time.

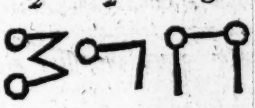
Now ſaith the Author of this Celeſtial Writing, We know that theſe Mutations ſhall happen on the Earth, becauſe we ſee they are written in the Heavens: And this is the reaſon, that *R. Chomer* affirms, that the aforeſaid *Meduſa's* Head, or the Stars that compoſe it, did foretell the lamentable Deſolation of *Greece*; becauſe, that five of the principal Stars did for a good while together, make up this Word:



Which is in the Conjugation *Charab* Second, ſignifying, to be Deſolate; underſtanding particularly this of *Greece*, over which theſe Stars

Stars did ſhine; becauſe that the number of its Letters, which are *Jod*, *Vau*, *Nun*, and which being put together, make up יון *Javan*, that is to ſay, *Greece* doth yield the ſame number that *Charab* doth; as you may behold in the following Example.

2 2 8

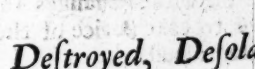


Charab.

Deſtroyed, Deſolate.

Sum ——————— 12

5 6 1



Javan.

Greece.

Sum ——————— 12

According to these Principles, any Man might fore-see by the putting the Stars together of the same Constellation, the destruction that *Italy* was threatned with.

One *Junctin*, an *Italian* Priest, who was a great Astrologer, hath these words:

Illud verò (saith he, speaking of this *Medusa's* Head,) *nunc Apuliæ & Neapolitanorum Regno est verticale, moxque Italiam invadet; quibus suam quoque cladem allaturum esse, maximopere est verendum.*

Now how long before-hand, these Celestial Letters do fore-shew the Changes that are to happen, you are to take notice of the *Hebrew* Letters before-mentioned.

In the next place, the method how to be able to understand this Celestial Writing; we must learn to know the true Stars, as Oriental, Occidental, Meridional, and Septentrional; the Quarters of the Heavens are very essential in this way of Reading: For if we desire to know the good Fortune and Prosperity of a Kingdom, or any other Affair, we must read those Letters which are vertical to it, or which want not much of being so, from the *West* towards the *East*; and if you would be informed of the ill Fortune, look out, and read from the *North* towards the *West*.

This is the way of the *Hebrews*. Now concerning the Rules laid down; some certain Secrets of this Celestial Writing, which are spoken of by *R. Rapol*, *Chomer* and *Abindan*, which are the

the Three which have most written on this Subject. I have before shewn you, how the Stars of the Constellation, called *Caput Algol*, being vertical to *Greece*, did foreshew the Destruction of it. The like is to be observed in the rest of the Stars, when they are vertical to any other Kingdom; tho' they are ordered, and are to be understood otherwise.

Some time before the Temple of *Jerusalem* was burnt and consumed by *Nabuzaradan*, it was observed, that Eleven of the Stars that were the most vertical to it, composed for a considerable time together, these five Letters:

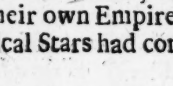
and being joined together, makes up this word, (reading it from the *North* to the *West*) *Hickschich*, which signifies to reject and forsake, without any Mercy, and the number of Three of them added together, comes to 423, which is the space of time that this stately piece of Building had stood.

Also, before the *Jews* saw their Scepter cast down to the ground, and their Liberty carried Captive unto *Babylon*, five Stars were for a long time together, observed to compose these three Mystical Letters:

Nataque,

a word, which signifies to break, cast down, and to drive out; and the number of the Letters, which is 505, was the number of years that the Jewish Kingdoms had stood, from *Saul* to King *Zedechias*.

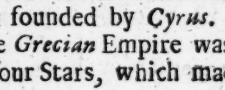
Thus the *Persians* or *Assyrians*, who were the ruine of the Monarchy of the *Jews*, saw the Period of their own Empire; after that, four of the Vertical Stars had composed these 3 Letters,



Rob,

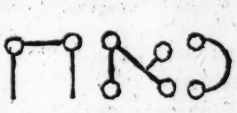
which makes up the Number 208, which was the time of the Duration of this Monarchy, which was founded by *Cyrus*. At the end of which, the *Grecian* Empire was likewise foreshewn by four Stars, which made

4 200 80



up the Verb *Parad*, which signifies to divide; and that in this wonderful manner, as that the very same Letters did produce the number of years that the Monarchy lasted, and took his beginning at that time that *Alexander* the Great subdued the last *Durius*: *R. Chomer* says, that this Celestial Writing, hath pointed out the declining of two great Empires of the *East*, one is that

that of the *Turk*, which was observed seven Vertical Stars, which being read from the *West* to the *East*, makes up this Word:



Caah,

which signifies to be Battered, Feeble, Languishing, and drawing to an End.

Many more such-like Examples we may present the Reader with, concerning this Celestial Writing, but this may give an insight of the method and way of reading the Will of God in that Heavenly Book, which is said to be at the last Day, rolled together as a Roll of Parchment.

But if these few Examples are not sufficient for your Understanding, pray read my Authors, *Ropol*, *Chomer* and *Abindan*; there you will find it expressed, that it's not every one that can read these *Hebrew* Letters, or Celestial Writing, but whom God is pleased to give that Gift of Reading; as, none but *Daniel*, who was a just Man, none but he could interpret those Visions.

Remember still, that the Elementary Life of Man is very Changeable and Transitory; it's natural for all Men to be inquisitive after future Changes and Alterations during their Lives, seeing it's as a Bubble, or as a Ship tossing up and down by the Waves of the Sea.

The End of the Second Book.

THE Angelical Guide.

BOOK III.

CHAP. I.

The Lott of Man; ſhewing his Chance or Fortune in this preſent World.

ΓΕΩΜΑΝΤΕΙ'Α, *DIVINATIO*, ſignifies no more but Elementary and Earthly things; the ſearching after which, concerns the Tranſactions of our Lives here below, by the Power of the ſuperiour Bodies of the Four Elements and

and Seven Properties of Nature, which we have formerly ſpoken of, and alſo the Twelve Signs (♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓) of the Heavens, which ſympathize with our Bodies and Actions at home, and produce good or ill Fortune.

To be more plain, we may call it by this name, *Sortitor, Conſortitor:* Take your Lott, or caſt your Lott.

Let us ſpeak a Word or two of Providence.

Quid ſit Providentia?

Verum eſſe Providentiam, cum per hæc apertum eſt, tam per ea quæ dicentur, deinceps eluceſcet: dicamus igitur quid ſit Providentia. Providentia eſt rerum procuratio, à Deo ſuſcepta. Definunt eandem ſic; Providentia eſt Dei voluntas, per quam omnia quæ ſunt, aptè gubernantur: quod ſi Dei voluntas eſt providentia, neceſſe eſt rectâ ratione, & optimè, & diviniſſimè, & qua ſola ratione rectè ſe habeant fieri quæ ſunt, neque melioris ordinis eſſe capacia. Neceſſe eſt autem eundem eſſe qui res efficiat, & effectis provideat. Neque enim rectum eſt, nec decet, alium efficere, alium ea quæ effecta ſint procurare; nam hoc quidem certe imbecillitatis eſt: multa ſunt etiam in Animalibus ſimulachra, & imagines eorum quæ diximus: Quidquid enim genuit, cibum quoque fœtui procurat; & Homo etiam de cæteris omnibus quæ ad vitam degendam ſpectant, quoad ejus fieri poteſt proſpicit: Quæ vero non provident, ob imbecillitatem non provident. Quare oſtenſum eſt, Deum eſſe qui provideat, & Providentiam eſſe ejuſdem.

Thy

Thy Lott and thy Providencs are in general, all things that thou canst enjoy in this Elementary Life; and God is the Fountain and Free-giver, and gives thee Rules and Understanding to know them.

This is *inter nos*, amongst us, or our selves; to know whether the Lott will be good or ill, is my present Task in this Chapter: but before we go on, a word or two concerning the word LOTT; it has two significations, it is first counted a square Thing, as a Dye, or other thing cast into a Pitcher or Pot, thence to be drawn out again, to end Strife or Difference.

This is not our meaning: But to take our Lott from him who made all things, *Acts* 1. 26. not that the Event of a Lott comes from Stars, Fortune-tellers, Devils or Saints, but from God only, whose priviledge is, to order the Succession of them. This we own as a Truth; but we are not unsensible, but that God hath laid open his Heavenly Book before our Eyes, and given us Knowledge, from the Heavenly Motions and Influences of the glorious Light of his Will and Intentions towards mortal Men. Tho' we find good Fortune proceeding from the Beams of ♃, or ill from ♄, we are to look to God, from whence it comes, and on ♃ or ♄ as Messengers from him: To cast Lotts upon a People, to challenge Lordships and Power over a People, to dispose of them at their pleasure, as Men account that which is their own, which by casting a Lott, falls to be their Portion, *Joel* 3. 3. Many places

ces in Scripture may be to our purpose; but the
may satisfy us, as to divide a thing by Lott.

We all have a desire by Nature, to know wh
may be had by Lott.

On my Vesture did they cast Lotts.

The whole Verse runs thus:

*Et quum crucifixissent eum, dispertiverunt v
stimenta ejus Sorte.*

CHAP. II.

The Number of Things desired in th Elementary Life; and to know b this Angelical Lott or Guide, wh is to come, Good or Bad.

First, 7.

TO know whether I shall live long, and i what Disposition my Body now is in?

What is the intention of my Will?

Where is the place of my Abode?

The length and shortness of Life?

What is the first Matter, Thing, or Trade, t be handled first?

What shape of Body shall I have?

What hidden Matters are there in my Hear

What Complexion, and whether ill favour

or well made, and whether a ſmooth or hairy Body?

The Nature, whether Healthy or Sickly, Strong or Weak in Body?

The beginning of all Enterprizes?

The Joy or Sadneſs, naturally?

Touching the Members of the Body, the Head, or Matter of the Brain, the Underſtanding, Reaſon, or any part of the Head?

Secondly 8.

To know what is there to come to me?

What moveable Goods may accrue?

From whom may they be expected?

Shall I gain or conſume?

Of two, whether ſhall win the Lott?

Whether cheated or not?

Whether Perſons we deal withal be Rich or Poor, and whether my Money be in the Hands of Fools or Knaves?

Whether I may be a great gainer in the place where I live and dwell?

Whether the thing loſt was ſtolen?

Whether my Trading will be gainful?

Whether 'tis beſt to Trade near or far off?

Whether a Promiſe made on Money-Matters comes to good or ill?

Whether 'tis good to go far for Money or Movable Goods? *&c.*

Whether I ſhall not be robbed on the way?

Whether I ſhall return ſafe with my Money?

Thirdly II.

How to know our Brother's Sisters Kindred or Relations?

What the Number of them are, and the place of their Abode?

Whether my Brother or Sister loves or hates me?

Whether I have a good or bad Neighbour?

Whether I shall receive a Letter, or Embassages, from any particular Friend or Acquaintance?

Whether it will be good to go a small Journy?

Whether the end of a Journey be good or ill, and the issue thereof?

Whether there will be ill Company in the way, to prejudice me?

What is the Nature of my Brothers, Sisters or Relations? will they give me any thing while Living, or when they Die?

Fourthly ☌.

To know when my Grandfather, or my Great Grandfather, or that Old Rogue my Father, will Die?

Whether I shall ever enjoy my Fathers Estate?

How long will my Father live?

When shall I have Money, or my Fortune from him?

My Father and I being at Difference, shall we ever be Friends?

What

What Land or Houſes ſhall I have?
Shall I be Poor or Rich?
What manner of Houſe, City or Town, ſhall I live in?
What Diſpoſition will the People be I ſhall meet with?
Will Old Men and Women be good for me to converſe withal?
My Father is gone to *Rome*; is he living or dead?
Whether a Town or Caſtle ſhall be taken?
Whether I ſhall ever find hidden Treaſure, or things loſt or ſtole.
What ſtore of Gold and Silver hath my Brother or Siſter?
Whether the Father or the Son will die firſt?
Whether it's good to buy Land or Houſes?
Whether the Towns Beſieged, will be taken?
Whether a Ship on the Sea will return with good or ill Succeſs?
Whether I ſhall live a long or ſhort time in my preſent Dwelling.

Fifthly ♌.

To know whether I am now with Child, or ever ſhall have Children?
Shall I have Male or Female?
Shall I live a merry Life, and in Content?
Whether I ſhall get a good Miſtreſs?
If a Perſon be tight in Cloaths?
Will a Meſſenger come quickly with News or Letter?

Is my Father Rich or Poor?
Is my Friend a Man or Woman?
Will the Earth be Fruitful?
Will my Life this year be pleasant, by Banquetting, Kissing, Dancing? &c.
Will the Way be pleasant in my Sporting?
Shall I not be robb'd or beaten?
Are my Friends Dead or in Prison?
Whether Good-conditioned or Ill-qualitied?

Sixthly ♍.

To know whether I shall ever keep a Pack of good Hounds, or a parcel of good Hogs or Sheep, or ever be plagu'd with Ratts or Mice?
Shall I ever keep Servants?
Will my Servants prove true and honest?
Shall I gain by my Servants, Men or Women?
Shall I be Sickly or Healthy all my life?
VVhat Nature will my Disease be of?
VVill the Physician be Skilful or not?
Is it good to visit a Sick Person?
If Young Beasts be lost, shall they be found?
VVhether 'tis good to buy and sell small Beasts, as Sheep, Lambs, Hogs, &c.

Seventhly ♎.

To know whether I shall ever Marry?
Will my Wife be a Whore, or Honest?
Will my Wife be a Stranger or Neighbour?
Shall I have a Fortune?

What

What manner of Perſon will my Wife be, or her Shape of Body?

How many Wives may I have?

Will my Wife or I die firſt?

What manner of Dealers may I meet with in my Trade.

Shall I be peſter'd with Thieves?

If any thing is ſtolen, ſhall I take the Thief?

If I Fight, ſhall I get the better?

Shall I have the beſt in Law Suits?

May I have my deſire in what I love, or gain my Wife with eaſe, or much trouble?

There are two Court me; which is beſt for me to marry?

Will my Wife be a Scold, or not? ſhall we never part in matter of Strife in the Marriage-Life?

Will there be Wars or Peace?

Will the Man or VVoman be of a good Underſtanding?

If things miſſing, are they in the Houſe? or will they be found?

Is it good to move to another place?

Eighthly m.

To know the time of Death, when, and how?

Will my End be violent or natural, to die in my Bed?

If a Man be Murder'd, who kill'd him?

Who ſhall inherit his Eſtate?

Will the Eſtate of my Wife or my Friend, be great or ſmall?

Who are the Counſellors of my Wife, and i Enemies?

How doth the Perſon do that is from home?

The Gain or Profit due from a Stranger's Country?

If I lend any thing, will it be return'd again?

If I lend my Money, ſhall I gain?

Will the Fear I am in, end in good or ill?

Ninthly ♃.

To know concerning Church-men, Miniſters, or Pariſh-Clerks, Monaſteries or Temples?

To know of Book-Secret Arts, and Religious Perſons?

Is it good to deal with Church-men?

VVhat will the Study of a Perſon be?

Shall I have the Biſhoprick or Abby I deſire?

May I proſper therein?

Shall I be Doctor in any Faculty, or Judge in any Court, or Preſident or Judge in any High Court?

VVill Dreams come to paſs, or what do they ſignify? *&c.*

VVhether a Perſon be VViſe or a Fool?

VVill long Journies be good or bad? will the Ship at Sea or the Man of VVar come to a good end?

Is the Ship I intend to Sail in, a good or bad Sailer?

How long ſhall I tarry? Days, Months, or Years?

VVill the Ship ſuffer Shipwrack?

Tenthly,

Tenthly ♃.

To know whether I ſhall ever come to Honour, or be a Juſtice of a Peace?

VVill it be profitable for me to be Servant to Kings or Princes, or Noble Men?

Shall I live in Honour, in my Trade and Buſineſs now in hand?

Concerning my Mother or Grandmother?

VVill my Mother die in a ſhort time?

May I gain by her Death?

Doth my Mother love me?

VVhat Trade muſt I be of, to proſper?

VVill a King's Reign be long or ſhort?

Is it good for a King to go out of his Palace, and take a Journey?

Shall a Perſon of Honour be Baniſhed out of the favour of Kings and Princes?

VVill the King or Judges do Juſtice?

VVhat manner of Perſon is my VVives Father?

Eleventhly ♒.

To know what Friends I may have, or whether my Hopes will be fulfilled?

Are my Friends faithful to me?

Shall we reap Gain by Friends?

May we be ſafe by whom we give Credit?

VVhat is the Subſtance of a King or Noble Man?

VVhat Estate has my VVives Father ? shall I gain thereby ?

Shall I gain by the Court, or Great Persons?

If a Promise is made, whether true or false?

Shall we prosper all the Year ?

VVill Fruits of the Earth be cheap or dear?

Twelfthly ♓.

To know whether I shall ever be in Prison?

If in Prison, when released?

Shall I gain or profit by a Prison or Prisoners?

VVill any Old VVoman chatter against me like a Devil?

If a Prisoner Escapes, will he be taken?

Is it good for me to deal in Great Cattel, as Horses, Mules, Sheep, *&c.*

If a Horse be stolen, who is the Thief?

VVhich way the Horse stray'd?

In buying Great Cattel, shall they be good or bad?

May a Man go boldly before his Enemies?

Shall I be Arrested?

Here are near Two hundred Questions, naturally desired in this Elementary Life, to know where, when, and how, these things may fall on you by LOTT, *which you may understand in this following Chapter.*

CHAP.

CHAP. III.

The Method of Effecting these Angelical LOTTS.

THese Questions or Desires, are divided into 12 Parts; so also are the Heavens divided into Numb. 12. being twelve Divisions, answering in particular these twelve Questions.

Take an Example as followeth.

The

The Parts of Man's Body is signified by 12 Parts, or Signs of the *Zodiack*.

Example.

The Names of the Lotts, being Sixteen in Number.

Elements.	*Signs.*	*Lotts.*	*Names in* Lat. *and* Engl.
Fire.	☌ ☐ in ♈	* *	*Acquisitio*, obtaining, comprehending.
		*	
		* *	
		*	

Fire.

Elements.	*Signs.*	*Lotts.*	*Names in* Lat. *and* Engl.
Air.	♄ Retr. in ♏	* *	*Triſtitia*,
		* *	Sadneſs,
		* *	Damages,
		*	Croſſes.
Water.	♃ Retr. in ♉.	*	*Lætitia*, Joy,
		* *	& Gladneſs,
		* *	Health,
		* *	Hairy.
Earth.	♄ D. in ♓.	*	*Carcer*,
		* *	Confinement,
		* *	A Priſon,
		*	Bound.
Fire.	♄ & ♂ in ♐.	*	*Canda Drac.*
		*	The lower
		*	end of a thing
		* *	or going out.
Air.	☉ Retr. in ♉.	*	*Fortuna min.*
		*	leſſer For-
		* *	tune, greater
		* *	Strength.
Water.	☽ decr. in ♌.	*	*Via*, the
		*	VVay,
		*	Journies, or
		*	Moving.

Earth.

Elements.	*Signs.*	*Lotts.*	*Names in* Lat. *and* Eng.
Earth.	☊ & ☋ in ♍.	** * * *	*Caput Draconis*, the Head, or upper Part.
Fire.	☿ D. in ♐.	* * ** *	*Puer*, a Boy, Yellow, Beardleſs.
Air.	♀ D. in ♎.	** ** * **	*Albus*, White, Fair.
Water.	☽ Full. in ♑.	** ** ** **	*Populus*, People, Congregation.
Earth.	♀ ☋ in ♐.	* ** * **	*Amiſſio*, loſt, conſumed.
Fire.	☉ D. in ♒.	** ** * *	*Fortuna maj.* Great Fortune, ſtrong Help.

Air.

Elements.	*Signs.*	*Lotts.*	*Names in* Lat. *and* Engl.
Air,	♀ ☌ ♎.	* * * *	*Puella*, a Virgin, Beautiful.
VVater	♄ ☍ in ♊.	* * * * *	*Rubeus*, Reddiſh, Red.
Earth.	♀ ☍ in ♍.	* * * * *	*Conjunctio*, to gather an Aſſembly.

Theſe are the Deys which you may caſt your Lotts withal, and the ſame which the *Indians*, *Caldeans* and *Hebrews*, made uſe of, as their good Angels, in directing their Hands to know Good or Ill in this Life: And it lyes in Darkneſs to this Day, by reaſon it's in *Hebrew* or in ſtrange Characters, which are unknown to us; and by that reaſon, many are afraid of this Art, becauſe of the VVord *Geomancy* or *Conjuration*.

Now in plain Engliſh, it's no more than the 12 Signs of the *Zodiack*, and the 7 Properties of Nature, or Rulers of the VVorld, which we have formerly ſpoken of, *viz.* ♄ ♃ ♂ ☉ ♀ ☿ ☽, compoſed and joined together, according to Strength, VVeakneſs, or Meanneſs.

Take

Take the Example by this Table.

♃ direct. in ♈.	♃ Retr. in ♉.	☉ Retr. in ♉.	♄ Retr. in ♊.
Name, *Obeying.*	Name, *Joy.*	Name, *Leſs Fort.*	Name, *Red.*
♀ direct. in ♋.	☽ decr. in ♌.	☿ Retr. in ♍.	♃ and ♀ in ♍.
Name, *White.*	Name, *Way.*	Name, *Together.*	Name, *Drag. hea.*
♀ direct. in ♎.	♀ Ret. in ♎.	♀ direct. in ♎.	♄ Retr. in ♏.
Name, *a Boy.*	Name, *Loſt.*	Name, *a Girl.*	Name, *Sadneſs.*
♄ and ♂ in ♐.	☽ in Full, in ♑.	☉ direct. in ♒.	♄ direct, in ♓.
Name, *Dra. Tail.*	Name, *People.*	Name, *great Fort.*	Name, *a Priſon.*

This Table being ſo plain, it needs no further Explanation: therefore we will proceed to ſhew you, how to project a Figure, wherein you may underſtand your Lott.

First

First consider, before thou Raiseſt these 16 Lotts, that it's a Divine Work; for it's the Divine Power above, or thy good Angel which guides thy Hand: Therefore be thou prudent in all this Matter, free thy self from Passion and Malice: Let not thy Head or Fancy be captivated with strong Wine: for if thou art vain and childish in this Work, thou wilt bring thy self to Disgrace; for in it lyes a great Mystery, in Raising those Figures by an Angelick Hand. I shall say no more; but pray mind the Ground-work, and consider from whom thy Lott comes; it's from him which is the Maker of all things, which gives thee thy Lott, and casts thy Dey for thee.

CHAP. IV.

How to Project a Figure, wherein you may understand your Lott; it being the Divine Power above, or thy good Angel which Guides thy Hand.

HEre you shall have an Example, in order that you may make Strokes, Stars, Circles, Pricks; as thus:

IIII **** oooo ....

When

When thou goeſt about theſe, look on the four Fingers; for you are to prick four lines, one longer than the other, as your Fingers are, which ſerves for the firſt Element, and four lines more for the ſecond Element, and four more for the third, and ſo for the fourth, *&c.* and at every end of the Lines, leave Two, or One. But number them not when you prick them down, but follow this Example:

1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

1–1 1–1 1–1 1–1 1–1 1–1 1–1 1–1 1 Remains 1

Now I would know what would Remain? I take my Pen and bring two and two together, as you may obſerve in the uppermoſt Line.

And as this, o—o o—o o—o oo Remains

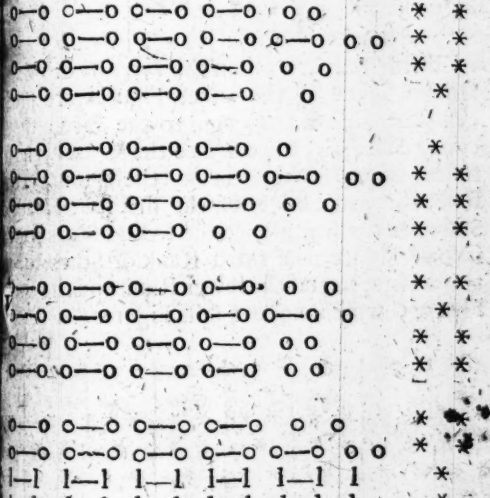
So this in Pricks.

. . . . . .

.—. .—. .—. .—. . Remains 1.

So couple them together, and you will ſee what will remain.

Now we will Frame the four Elements, or four Figures, as follows.



Behold the first four Lines; the odd makes the first Figure, and the other 3, 4 lines, make in all 1, 2, 3, 4 Figures, which are set in order in the following Page.

	Earth	Water	Air	Fire
	4	3	2	1
The	* *	* *	*	* *
left	* *	*	* *	* *
hand.	*	* *	* *	* *
	*	* *	* *	*
	West.	*North.*	*East.*	*South*

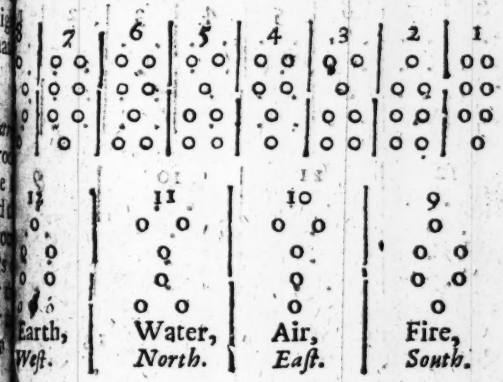
These four are called the *Increase* or *Ma* from whence all the other Figures are pro ced; the first is attributed to the Fire, the cond to the Air, the third to the Water, and fourth to the Earth. From these four, co Four more, in taking of the first four Heads Stars for the first Figure, the second Stars for t second Figure, the third Rank of Stars for third Figure, and the lower Rank for the fou Figure; which makes Eight Figures.

8	7	6	5	4	3	2	1
*	* *	* *	* *	* *	* *	*	*
* * *	* *	* *	*	* *	*	* *	*
* *	* *	*	* *	*	* *	* *	*
*	*	* *	* *	*	* *	* *	*

Now from these 8 Figures, you are to ma four more.

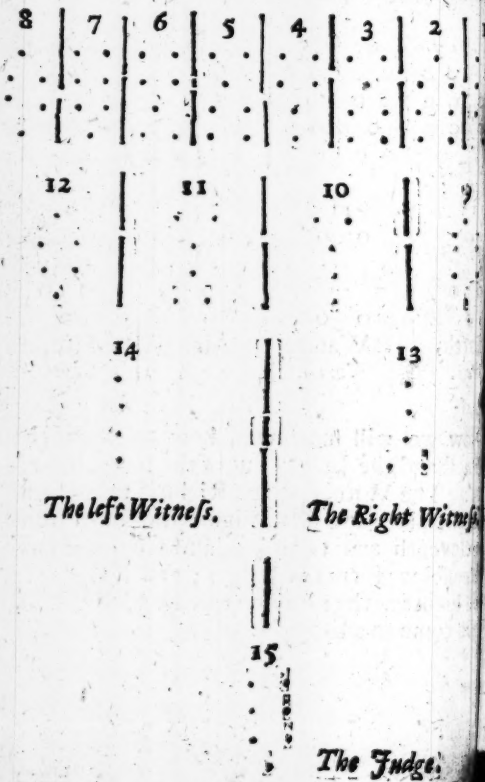
Observe, if you must take the first Stars the first, and two Figures just under them: the Stars be even, so place them: and if the be uneven, as one: so the two Figures: and of the third and fourth: you must do as mu

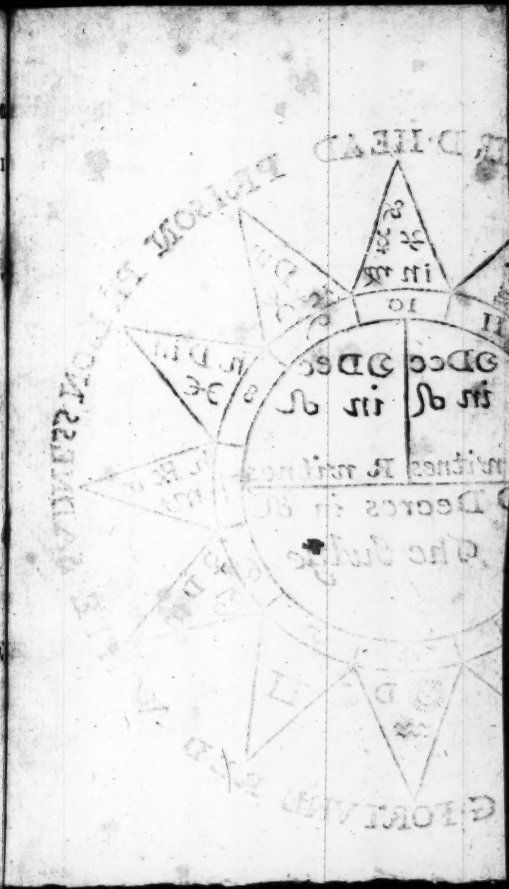
o make the ninth Figure, as you did the first and cond, and also the tenth, eleventh and twelfth; here by Example.

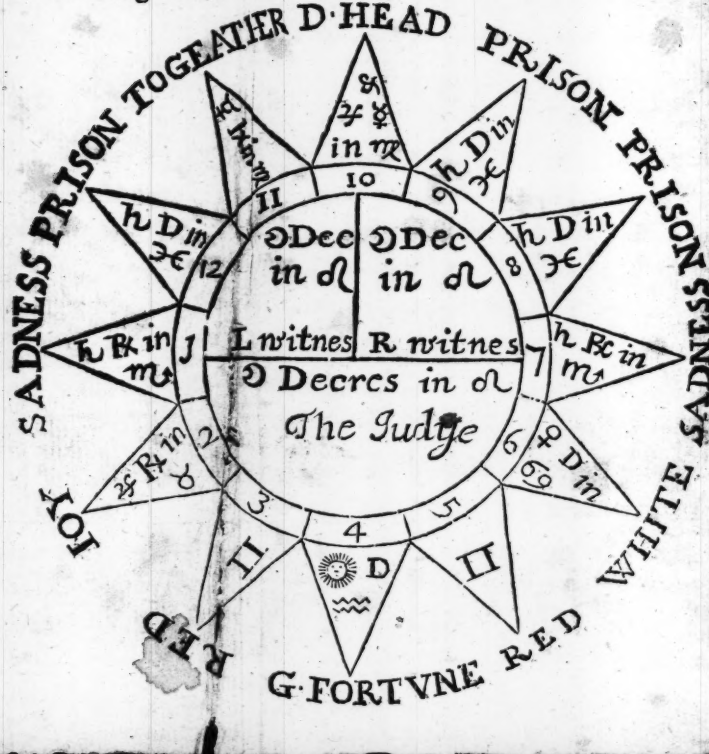


Now we will shew you, how to frame the Witnefs and the Judge, out of the foregoing Figure: The Witneſs called Right, is taken from the ninth and tenth Figure, the Left is from the eleventh and twelfth; and from the two Witneſſes we form the Judges; and if thoſe are good Figures, the Demand will be good; if ill, will come to a bad End.

Here is the whole Figure in the old Fashio






D·HEAD
PRISON PRISON
SADNESS
WHITE
G·FORTVNE RED
RED
JOY
SADNESS PRISON TOGEATHER
10
9
8
7
6
5
4
3
2
1
12
11
L witnes
R witnes
Decrcs in
The Judge
D

This is the Way and Method of Raiſing your Lotts, which are 16 in all, and cannot be more, and by thoſe well underſtood, you may ſee how Tranſitory your Elementary Life is: But to be more plain, we will make uſe of theſe Lotts in the manner and form as the Aſtrologer doth, *viz.* in 12 Diviſions of the Heavens or Earth, which you pleaſe to call it, and the two Witneſſes and Judges in the Model. Behold the Figure on the other ſide.

Thus, after you have raiſed your Lotts of Figures, you may eaſily transform them in this manner as you ſee, *viz.* into Signs and Planets united, as you have in the foregoing Tables, or as in this Figure, where you have the true Method and Form of all your Lotts in *Engliſh* Names; for we have caſt off all the ſtrange and hard Characters and Names of the *Arabians*, *Hebrews*, *Greeks* and *Latins*, becauſe you ſhould not be frightned thereby, or of the Word *Geomancy* or *Conjuration*, *&c.*

CHAP. V.

The Power and Strength of these Lotts, and how the Divine Spirits are infused and incorporated into them, by the Influences of the Seven Properties of Nature.

IN this Chapter, you will be shewn the great Strength, Ability, Force and Power of those 16 Lotts, and how the Divine Spirits are infused into the 16 Figures, by the Seven Properties of Nature, by the Power of him which made the World, and how the Planets and Spirits are incorporated into the Figures.

All inferior Bodies are exemplified by the superior Powers or Spirits, which are above our Bodies, Minds or Souls.

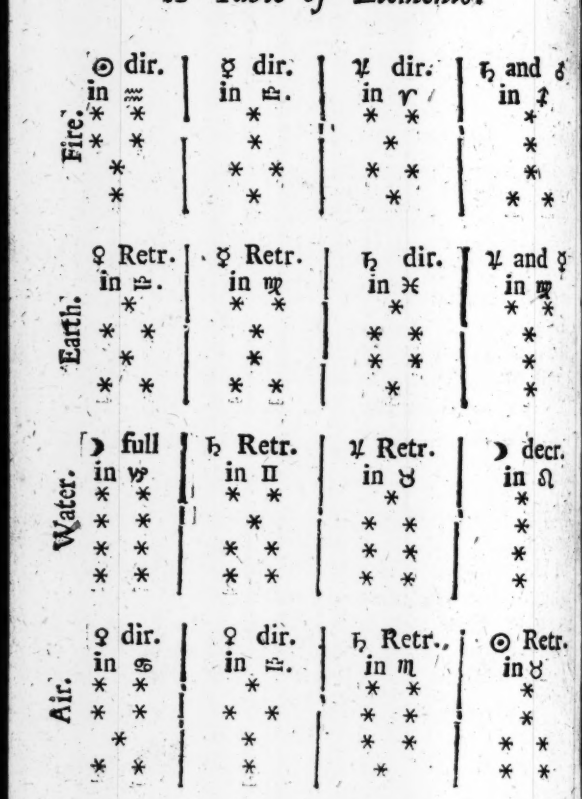
They place themselves very intelligibly in the Soul of the World, differing the one from the other by absolute Forms; so that all Power in God, is but one Form; but in the Soul of the World, they are many: they are placed in the midst of all things; whether they be joined to the Body, or separated from the Body; by a certain Participation they are placed in Nature, as certain small Seeds of Forms, are infused by the Power above.

They

They are placed also in those 16 Figures; whereon the Shapes and Properties of Virtues of inferiour Species, as also their Properties do depend; so that every distinct Lott or Figure, hath its Power that is suitable to its Form: which also proves a wonderful Power, according to the Disposition of things, good or ill; for all these Influences, these Figures may be received, and may also be hindred by the indisposition of the Matter, or according to the Person, or his Quality: such is the signification of the Lotts, which receive Virtue and Power from above: Thus the Seven Properties and their Powers are incorporated into these 16 Lotts, and are the cause of the Virtue of the Figures, of their Signification, of their Product, and all things past, present, and to come.

In the next place, those that intend to understand the Lotts aright, must know their Elements. By which, you may see from whence all things come, whence Mankind and Beasts; whence Fire, Rain, Snow and Earthquakes are; the great Sea beats over her Banks, and then again returns; whence the Power and Strength of Herbs, Courage and Rage of Brutes, all kind of Stones, and all sorts of Worms, &c.

A Table of Elements.



First,

Firſt, The Element of Fire is the Principle of all the other; for it's the reception of all Celeſtial Rays and Influences; in it are contained Seminal Virtues of all things.

Secondly, The Element of Water is wonderful, and to be admired; for there is ſo great a neceſſity of Water, that there is no living Creature can live without it; the moiſtnings of Water can bring forth in it the Seminary Virtues of all Vegetables, *&c.*

Thirdly, The Element of Air, is a Vital Spirit paſſing through all things, and gives Life to all Living or Breathing whatever, and unites its ſelf into all mixed Bodies.

Fourthly and *Laſtly*, Theſe four Elements are the ground of all compounded things, *viz.* Fire, Air, Water and Earth; of which all Elementary inferiour Bodies are comprehended, not by way of heaping up together, but by Tranſmutation and Motion; and when they are deſtroy'd, they are diſſolv'd into Elements again: for there is none of the ſenſitive Elements that are pure, but they are more or leſs mixed, and apt to be changed one into the other.

CHAP.

CHAP. VI.

The various Significations, Names and Qualities, of the Sixteen Lotts, or Figures, as they relate to the four Quarters of the Year.

First, THE Spring Quarter hath these four Lotts in order, four in every Quarter, as followeth:

Spr. Quarter, is sanguin, hot, dry, and moist.	*Summer Quarter,* hot and cholerick, but pleasant.	*Autumn Quarter,* is cold, moist, and phlegmatick.	*Winter Quart.* is cold, and moist.
BOY,	*People,*	*GAOL,*	*Prison,*
☿ dir. ♎.	☽ full, in ♍	♀ dir. ♎.	♄ ℞ ☓.
LOST,	*Fort. small,*	*RED,*	*LAD,*
♀ retr. ♎.	☉ retr. ♂.	♄ in ♊.	♄ in ♏.
WHITE,	*Together,*	*Obeying,*	*JOY,*
♀ dir. ♋.	☿ in ♍.	♃ in ♈.	♃ ℞ ♂.
Dr. Tail.	*Drag. head,*	*Fort. small,*	*WAY,*
♄ ☌ ☋.	♃ in ♉.	☉ retr. ♂.	☽ d. ☊.

In

In Diviſions of Elements, as,

Firſt, Fiery, hot and dry, ☉ dir. ♒. ☿ dir. ♎. ♃ dir. ♈. ♄ ♂ ♀.

Secondly, Cold and Earthy, ♀ retr. ♎. ☿ retr. ♍. ♄ dir. ♓. ♃ ☿ ♍.

Thirdly, Airy, hot and moiſt, ♀ dir. ♋. ♀ dir. ♎. ♄ retr. ♍. ☉ retr. ♉.

Fourthly, Watry, cold, ☽ full ♈. ♂ retr. ♉. ☽ dec. ♌. ♄ retr. ♊.

Firſt, Over the Fire, trip. ☉ rules by Day, ♃ by Night.

Secondly, Over the Earth, trip. ♀ rules by Day, ☽ by Night.

Thirdly, Over the Air, trip. ♄ rules by Day, ☿ by Night.

Fourthly, Over the Watry, trip. ☽ rules by Day and Night.

Now Eight of theſe are *Maſculine*, and the other *Feminine*; The Maſculine are theſe in Latin; *Albus*, *Fortuna Major*, *Puella*, *Acquiſitio*, *Triſtitia*, *Populus*, *Caput Draconis*.

The Female, are *Amiſſio*, *Via*, *Conjunctio*, *Rubeus*, *Carcer*, *Lætitia*, *Fortuna Minor*, and *Cauda Draconis*.

The *Engliſh* Names are as follows:

1. *White*, 2. *Great Fortune*. 3. *Girl*. 4. *Obeying*. 5. *Sadneſs*. 6. *People*. 7. *Height*. 8. *Loſt Way*. 10 *Together*. 11. *Red*. 12. *Priſon*. 13. *Joy*. 14. *Little Fortune*. 15. *Below*. 16. *Youth, or a Beardleſs Boy*.

Example.

Example: If you find a Maſculine Lott in a Maſculine Houſe, governed by a Maſculine Planet, it ſhews the Perſon to be manly; if Female, more womanly, *&c.*

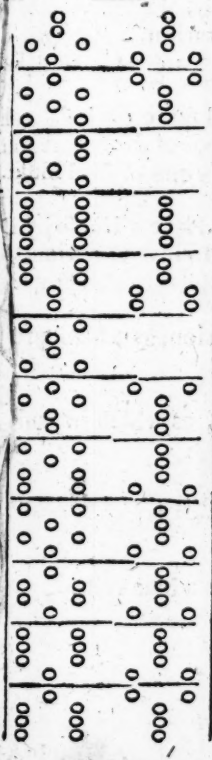
Theſe Lotts are *Quadrupeian*; *viz.* Youth, Joy, great Fortune, Obeying, Priſon, all four-footed Creatures.

Fruitful People, Red, Low, Joy, Way.
Barren, White, Great Fortune, Together, Sad.

Courteous, are, White, Together, Sad, Girl,
Slow-voic'd People, Way, Red, Low, Joy.

The uſe by way of Example: Suppoſe you have thoſe Figures and Planets incorporated into the Aſcendant, as *Puer*, *Amiſſio*, *Fortuna Major*, *Fortuna Minor*, *Acquiſitio*, *Caput Draconis*, *Carcer*, *Cauda Draconis*: The condition of the Party is ſomething of the nature of the Creature which the Planets, Figures or Lotts, ſignifie. If the Lott be *Puer*, the Man or Perſon is raſh and haſty, *&c.* if *Amiſſio*, ſtedfaſt and reſolved, his Countenance or Complexion ſwarthy, and ſo on; for the Signs and Planets ſignifie any thing that may be propoſed. Conſider always, the Strength and Weakneſs, good or ill by Nature: If we find when a Queſtion is asked, That *Albus*, *Conjunctio*, *Puella*, or *Triſtitia*, is in the Aſcendant, then we may expect the Party to be of civil Carriage, very eaſy to be Pleaſed, and of a good Underſtanding.

e Dignities of the Seven Properties of Nature, in the 12 Lotts or Signs, governing the 12 Parts of the Earth, incorporated into 16 Figures.



s.	*Lotts.*	*Houſ. of Pla.*	*Exal.*	*Tri.*	*Det.*	*Fall*
1		♂ D.	☉	☉ ♃	♀	♄
2		♀ N.	☽	♂ ☽	♂	
3		☿ D.	♌	♄ ☿	♃	
4		☽ D.N.	♃	♂ ♂	♄	♂
5		☉ D.N.		☉ ♃	♄	
6		☿ N.	☿	♀ ☽	♃	♀
7		♀ D.	♄	♄ ☿	♂	☉
8		♂ N.		♂ ♂	♀	☽
9		♃ D.	♍	☉ ♃	☿	
10		♄ N.	♂	♀ ☽	☽	♃
11		♄ D.		♄ ☿	☉	
12		♃ N.	♀	♂ ♂	☿	♀

This

Example: If you find a Masculine Lott in Masculine House, governed by a Masculine P net, it shews the Person to be manly; if f male, more womanly, *&c.*

These Lotts are *Quadrupeian*; *viz.* You Joy, great Fortune, Obeying, Prison, all fo footed Creatures.

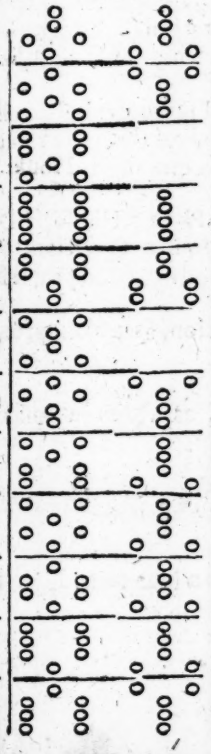
Fruitful People, Red, Low, Joy, Way.
Barren, White, Great Fortune, Together, Sa

Courteous, are, White, Together, Sad, G
Slow-voic'd People, Way, Red, Low, Jo

The use by way of Example: Suppose have those Figures and Planets incorporated to the Ascendant, as *Puer*, *Amissio*, *For Major*, *Fortuna Minor*, *Acquisitio*, *Caput Dr nis*, *Carcer*, *Cauda Draconis*: The conditi the Party is something of the nature of the C ture which the Planets, Figures or Lotts, s fie. If the Lott be *Puer*, the Man or Pe is rash and hasty, *&c.* if *Amissio*, stedfast resolved, his Countenance or Complexion sw thy, and so on; for the Signs and Planets sig fie any thing that may be proposed. Consi always, the Strength and Weakness, good o by Nature: If we find when a Question is a ed, That *Albus*, *Conjunctio*, *Puella*, or *Tristit* is in the Ascendant, then we may expect the Party to be of civil Carriage, very easy to be Pleased, and of a good Understanding.

The

The Dignities of the Seven Properties of Nature, in the 12 Lotts or Signs, governing the 12 Parts of the Earth, incorporated into 16 Figures.



	Houſ. of Pla.	Exal.	Tri.	Det.	Fall
1	♂ D.	☉	☉ ♃	♀	♄
2	♀ N.	☽	♂ ☽	♂	
3	☿ D.	♌	♄ ☿	♃	
4	☽ D.N.	♃	♂ ♂	♄	♂
5	☉ D.N.		☉ ♃	♄	
6	☿ N.	☿	♀ ☽	♃	♀
7	♀ D.	♄	♄ ☿	♂	☉
8	♂ N.		♂ ♂	♀	☽
9	♃ D.	♓	☉ ♃	☿	
10	♄ N.	♂	♀ ☽	☽	♃
11	♄ D.		♄ ☿	☉	
12	♃ N.	♀	♂ ♂	☿	♀

This

This Table differs but little from that of Astrology, only for your satisfaction, to see how the Lotts or Figures are united in Nature with the Signs and Planets.

First, Planets. *Secondly*, Figures. *Thirdly*, Houses. *Fourthly*, Exaltation. *Fifthy*, Triplicity. *Sixthly*, Detriment, Loss and Fall.

First, You have that Figure or Lott called *Puer*; it tells you, that he is of the nature of the Sign ♈, and his Planet ♂, and of his House.

Secondly, You have the Planets House by Day and Night; if you find it so in a Question, it's as a Man in his own Castle, strong and powerful.

Thirdly, If in his Exaltation, as a Man proud, and without fear or care.

Fourthly, In Triplicity, as a Man in Business or Trading.

Fifthly, If in his Detriment, as a Man going the way of Ruine.

Sixthly, If in his Fall, as a Man ruined, or in Prison.

CHAP.

CHAP. VII.

The Signification of the Words, Direction *and* Retrogradation; *with the distinction of the Houses, which are Good, and which Bad.*

NOw Direction and Retrogradation are two. *First*, Dir. signifies, a Man to go swift in his Business or Trade; then Retr. signifies, one to decay, or to consume his Money.

This following Table of Lotts, gives you to understand, what Figure or Lott is Direct, and which Retrograde, and signified by three Letters; as I have shewn in my first Demonstration of the Figures, or Lotts.

A Table

A Table of Direction *and* Retrogradation *in* LOTTS.

Dir.	♄	Ret.
○		○ ○
○ ○		○ ○
○ ○		○ ○
○		○

Dir.	♃	Ret.
○ ○		○
○		○ ○
○ ○		○ ○
○		○ ○

Dir.	♂	Re
○ ○		○
○		○
○ ○		○
○ ○		○

Dir.	☉	Retr.
○ ○		○
○ ○		○
○		○ ○
○ ○		○ ○

Dir.	♀	Retr.
○		○
○ ○		○ ○
○		○
○		○ ○

Dir.	☿	Ret
○ ○		○
○ ○		○
○		○
○ ○		○

Dir.	☽	Retr.
○ ○		○
○ ○		○
○ ○		○
○ ○		○

♃	☌	♀
○ ○		
○		
○		
○		

♄	♂
○	
○	
○	
○ ○	

We have already told you, that this Work is divided in 12 parts or Houſes: Now obſerve, ſome are good, and ſome again are ill.

Firſt, Good, 1, 10, 11,—Houſes.
Secondly, Mean, 2, 3, 4, and 9,—Houſes.
Thirdly, The Evil, 6, 7, 8, and 12,—Houſes.

Obſerve theſe Rules, and you will have Knowledge.

The Houſes, wherein the Lotts or Figures are Good, or Bad.

Acquiſitio, Good Fortune, Profit; and in all other things, it's good in the 12th and 3d Houſes.

Puella, Good in all Demands, wonderful for Women; very good in the 9th and 5th Houſes.

Latitia, Good Fortune, Joy, preſent or to come; it's found good in all the Houſes, but wonderful in the 5th Houſe, and indifferent in the other.

Caput Draconis, is good with good, and ill with ill, good in the 2d and 7th Houſes, and beſpeaks a good Iſſue, when there is hopes of Gain.

Amissio, good Fortune, loss of Substance; good in the 8th House, and very ill in the 2d House.

Tristitia, is very ill in all the Houses, except in the 8th and 12th Houses; there good.

Puer, very ill in all Questions and Demands, except in the 2d and 6th House, where he is mean.

Cauda Draconis, is very good with ill, and very ill with good; shews well for lost things, and passing out of trouble; good in the 4th, 6th, 9th, and 12th Houses.

Fortuna Major, good Fortune for Gain, for things where Prisons or Distractions are good in the 1st, 9th and 11th Houses.

Albus, Good Fortune, Money, or Entertainment in some certain place; therefore good in the first and 4th Houses.

Carcer, ill in the 6th 8th, 7th and 12th Houses; signifies always, to be stay'd, kept, or hindred.

Populus, is good with good, and ill with ill; good in the 10th, and ill in the 8th House.

Fortuna Minor, good in any Buſineſs, or ſwift Matters; very good in the 2d, and very ill in the 8th Houſe.

Conjunction, good with good, and ill with ill; ſignifies, reſtoring of loſt Things, and much Gain.

Rubeus, very ill in all good things, and in all ill things; if in the firſt Houſe, ſignifies Death, or ſome Plague.

Via, Spoiling of all other good things, except in Queſtions of Journies, coming out of Priſons, or moving; good in the 3d, 5th, and 11th Houſes, and brings good News.

The Aſpects of the Houſes, and the Figures, you may ſee by the Table on the other ſide.

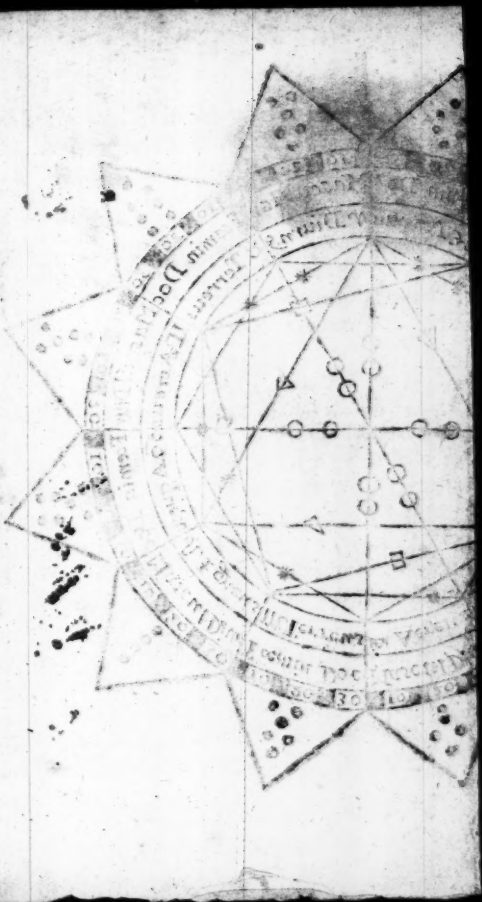
The Uſe of this Figure, is of great conſequence; the outwardmoſt, are 12 Lotts or Figures; the ſecond, is their Nature, as to *Maſculine* and *Feminine*; the third, is the 12 Signs of the *Zodiack*, with their Elements, being united with the 12 Houſes, *&c.*

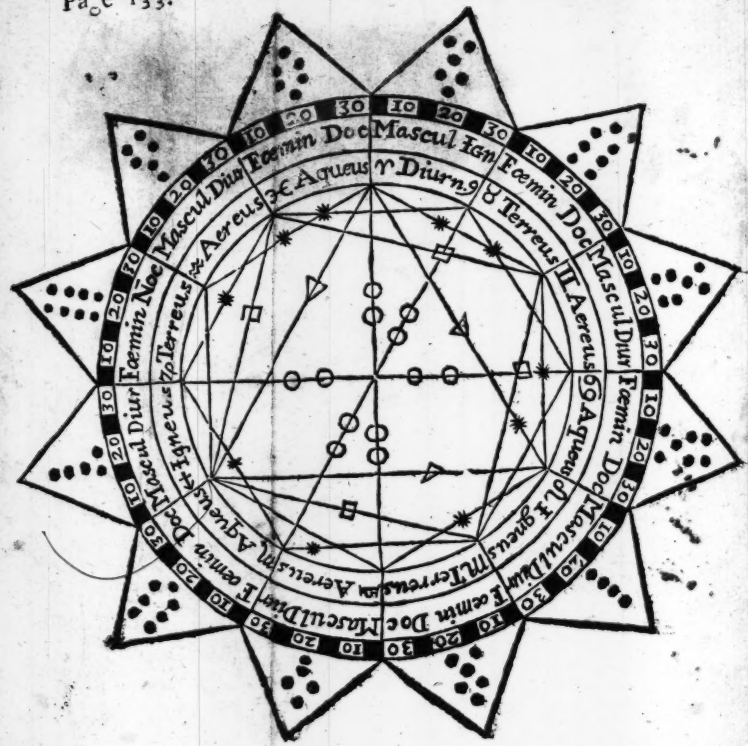
Then laſtly, in the middle, you have the Lines and Aſpects from one Houſe to another, both *dexter* and *ſiniſter*; the firſt Houſe begins with the Sign ♈, and ſo in order; which will give you a clear light of the uſefulneſs of your Lotts, either for good or ill: A Figure in the firſt Houſe, beholds another in the eleventh Houſe with a Sextile *dexter* Aſpect, and ſo of the reſt.

The Houſes are fix'd, movable, and common.

Firſt, Fix'd, 2, 5, 8 and 11— Houſes.
Secondly, Common, 3, 6, 9 and 12— Houſes.
Thirdly, Moveable, 1, 4, 7 and 10—Houſes.

Albus and *Lætitia*, are double-Bodied.




10 20 30
Masculi Ign
Foemin Doc
Terreus ♉
Aereus ♊
Aqueus ♋
Igneus ♌
Foemin Doc
Masculi Diur
Foemin
Doc
Masculi Diur
Foemin Doc
Masculi Ign
Foemin Doc
Terreus ♍
Aereus ♎
Aqueus ♏
Igneus ♐
Foemin Doc
Masculi Diur
Foemin Noc
Terreus ♑
Aereus ♒
Aqueus ♓
Igneus ♈
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Aqueus ♏
Igneus ♐
Foemin Doc
Masculi Diur
Foemin Noc
Terreus ♑
Aereus ♒
Aqueus ♓
Igneus ♈

Obſerve, what by a Figure or Lott is here meant.

Acquiſitio is raiſed by Pricks, as,

And taken for the Nature, Virtue and Power of ♃ dir. in ♈, which makes a complete Figure, as ♃ dir. ♈, joined and united together, as one Body, and ſo of the reſt; Planets are joined to the Figures, ſome Retrograde ſome Direct, which differs much from the Rules of Aſtrology: for they place ♂ in ♈, and ♀ in ♎, &c. but ours are ſelect Bodies.

On the other ſide, I will give you a Table of the Hours of the Lotts, and the Planets.

The Uſe of the Hours of the Lotts.

When you raiſe a Figure of Lotts, obſerve what Day and Hour it is.

Example. In the Table of Hours, you will find the ſeven Days and Nights: ſo if you find the Lott in the Aſcendant Lord or Lady of the Hour, ſo much the ſtronger.

Suppoſe I Raiſe a Figure of Lotts on a Monday, the firſt Hour in the Forenoon, I find *Via*, ☽ decr. in ♌. I look at the top of the Table, and find Fig. 1. I guide my Eye down to Monday, and find *Via*; ſo he is Lord of my Aſcendant and Hour; ſo obſerve in all the reſt, &c.

	1	2	3	4	5	6
By day, Sunday By Night.	☉dir. in ♒.	☿ retr. in ♎.	☿ dir in ♋	☽ full in ♑	♄ dir in ♓	♃ dir in ♈
	♃ retr. in ♉.	♂ dir. in ♎.	☉ dir in ♒	☿ retr in ♎	☿ dir in ♋	☽ full in ♑
By Day, Monday, By Night.	☽ dec. in ♌.	♄ dir. in ♓.	♃ retr in ♉	♂ dir in ♎	☉ dir in ♒	☿ retr in ♎
	☿ dir. in ♎.	☿ dir. in ♋.	☽ dec in ♌	♄ ♂ in ♐	♃ retr in ♉	♂ dir in ♎
By Day, Tuesday, By Night.	♂ dir. in ♋.	☉ ret. in ♉.	☿ dir in ♎	☿ decr in ♋	☽ dec in ♌	♄ ♂ in ♐
	♄ retr. in ♏.	♃ retr. in ♉.	♂ retr in ♊	♀ dec in ♋	☿ dir in ♎	☿ dir in ♋
By Day, Wednesday, By Nig.	☿ dir. in ♋.	☽ full, in ♑	♄ retr in ♏	♃ retr in ♉	♀ dir in ♎	☉ dir in ♒
	☉ retr. in ♉.	☿ retr. in ♎.	☿ dir in ♋	☽ full in ♍	♄ retr in ♏	♃ dir in ♈
By Day, Thursday, By Night.	♃ retr. in ♉.	☿ dir. in ♎.	☉ retr in ♉	☿ retr in ♎	☿ dir in ♋	☽ full in ♑
	☽ dir. in ♌.	♄ dir. in ♓.	♃ retr in ♉	♀ dir in ♎	☉ retr in ♉	☿ ret in ♎
By Day, Friday By Night.	☿ dir. in ♎.	☿ retr. in ♍.	☽ decr in ♌	♄ dir in ♓	♃ retr in ♉	♀ dir in ♎
	♄ retr. in ♊.	☉ dir. in ♒.	☿ dir in ♎	☿ ret in ♏	☽ dec in ♌	♄ dir in ♓
By Day, Saturday, By	♄ retr. in ♍.	♃ dir. in ♈.	♄ retr in ♊	☉ dir in ♒	☿ dir in ♎	☿ ret in ♍
	☿ dir.	☽ dec.	♄ retr	♃ dir	♄ retr	♃ dir

7	8	9	10	11	12
♄ ret in ♊	☉ retr in ♉	♀ dir in ♎	☿ retr in ♍	☽ dec in ♌	♄ retr in ♏
♄ dir in ♓	♃ dir in ♈	♅ retr in ♊	☉ retr in ♉	♀ dir in ♎	☿ retr in ♍
♀ dir in ♋	☽ full in ♑	♄ retr in ♏	♃ dir in ♈	♄ retr in ♊	☉ retr in ♉
☉ dir in ♒	♀ ret in ♎	☿ retr in ♍	☽ full in ♑	♄ dir in ♓	♃ ☿ in ♍
♃ dir in ♈	☿ dir in ♎	☉ dir in ♒	♀ retr in ♎	☿ retr in ♍	☽ full in ♑.
☽ de. in ♌	♄ dir in ♓	♃ dir in ♈	♄ ♂ in ♐	☉ retr in ♉	♀ retr in ♎
♀ dir in ♎	☿ ret in ♍	☽ dec in ♌	♄ dir in ♓	♃ dir in ♈	♄ ret in ♊
♄ ret in ♊	☉ dir in ♒	♀ dir in ♎	☿ retr in ♍	☽ dec in ♌	♄ dir in ♓
♄ ret in ♏	♃ dir in ♈	♄ retr in ♊	☉ dir in ♒	♀ dir in ♎	☿ retr in ♍
♀ dir in ♋	☽ full in ♑	♄ retr in ♏	♃ in ♈	♄ retr in ♊	☉ dir in ♒
☉ ret in ♉	♀ retr in ♎	♀ dir in ♋	☽ full in ♑	♄ retr in ♏	♃ dir in ♈
♃ ret in ♉	☿ dir in ♓	☉ dir in ♒	♀ retr in ♎	♀ dir in ♋	☽ full in ♑
☽ de. in ♌	♄ dir in ♓	♃ retr in ♉	☿ dir in ♎	♄ ♂ in ♐	♀ retr in ♎
♀ dir in ♎	☿ retr in ♍	☽ full in ♑	♄ dir in ♓	♃ retr in ♉	☿ dir in ♎

Now in erecting your Lotts, in the main there are but 12 Figures, tho' 15 makes up a Figure; for Three are taken from them, *viz.* two Witneſſes and one Judge.

The ſignification of the two Witneſſes are thus:

The Witneſs placed at the right hand, is put for the Querent, and rules all the right ſide, as, 2, 3, 4, 9 and 10; it gives you light what the Queſtion is, before propounded.

The left Witneſs, contains all what the Figures ſignifies in that ſide, as 5, 6, 7, 8, 11 & 12.

The right Witneſs tells you of Joy, Pleaſure and Happineſs, of him that asks the Queſtion of things paſt.

The left Witneſs tells you of ill luck to come, or things enquired after, if ill Figures; if good judge otherwiſe; right for the Querent, and left for the things deſired, and belongs to no Houſe; only taken from others, to give a judgment on things demanded.

The Judge is the 15th Figure produced from the two Witneſſes, to judge of the end of things demanded, and to know, if it's good or bad. Some ſay, that the Judge ought to be even; if not, give not judgment on it.

If the Judge be good, the Queſtion will come to a good end; if ill, the contrary. If the Judge agrees with the right hand Figures, good to the Querent, and things demanded; if it's the ſame with thoſe of the left hand, it ſignifies ill to the Querent of the matter deſired.

Thus

Thus far we have ſhewn you the Method of the 16 Figures, whereby you may know and find the Power and Strength, Weakneſs and Feebleneſs of your Enemies, by this Divine Way of Working.

CHAP. VIII.

The Elementary Powers above, ruling over Elementary Bodies here below: wherein is diſcovered the Signification of the Sixteen Figures in the Twelve Houſes; alſo the Shape and Proportion of Human Bodies, repreſented by thoſe Sixteen Figures or Lotts.

IN my former Chapter, I have demonſtrated to you, near Two hundred Queſtions to be Anſwered, naturally deſired in this Elementary Life, and eaſily to be anſwered by theſe Lotts: As you may ſee, the Queſtions are divided in 12 Parts, or Houſes; therefore, when you have a Queſtion to be reſolved, turn your Eyes to the foreſaid Chapter, and you will find what Houſe it belongs to. As

As for Example; If for your self, the first House or Ascendant; if for Money or Goods, the second; if concerning Brothers or Sisters, the third; if the Father, the fourth; if Pleasure and Children, the fifth; and so of the rest. Mind still, that the Ascendant is for him that asks the Question, and the other Houses are to answer the Question: and according to the Nature, Power and Strength of your Lott or Figure, judge of the Matter or Thing enquired after, either good, or ill Success, *&c.* Here follow certain Tables, which are the Foundation of the whole Work.

The Shape of the Body of Man, by the Sixteen Figures.

Acquisitio, obtaining. ♃ dir. ♈.	*Amissio*, Loss. ♀ retr. ♎
A Man of a middle stature, full faced, fair, of a sanguine complection, full ey'd, full beard, modest and sweet behaviour; loves dealing in many things, the Woman the like; chaste, and good teeth.	Mean stature, fat, yellowish, a mark in the neck, great head, large shoulders, small eyes, pretty mouth, a broad fore-head; the Woman the same, but very lustful, *&c.*

Populus,

opulus, people. } ☽ full ♈

Handſom ſtature, but ig bodied, broad breaſt, a comely com-lexion, a mole, hurt in e head, breaſt or Sto-ach, a great lyar, ſee-ingly penſive, fickle-aded; the Woman kewiſe: but if in a ood houſe, mitigates e wavering of body nd mind.

Fort. major, great Fort. } ☉ dir. ♒

Middle ſtature, tight body, full fac'd and eyes, ſanguine com-plexion, honeſt, apt to bluſh, black eyes, large ſtomach, well bred, not groſs of body; the Woman the ſame, vir-tuous, and maid-like.

Virgo, Virgin. } ☿ dir. ♍

Tending to tallneſs, ong neck, full face, reat head, little outh, broad ſhoul-ers, comely, full ey'd, anquine complexion, rown hair, given to aſt; the Woman who-ſh.

Fort. minor leſſer Fort. } ☉ retr. ☿

Middle ſtature, large fac'd, great hands, high and proud, the eyes near on the grey, love to be in place of honour; but happineſs to him but ſlow, and in old age, the Woman ſame quality.

Puer,

Puer, a Boy. } ☿ dir. ♎

A ſhort ſtature, neck long, head little, beard full, hot natur'd, a thick paunched body, loves quarrelling and fighting, ſharp look, red coloured, a mark in the face; the Woman the ſame.

Lætitia, Joy. } ♃ retr. ♉

Comely body, indi ferent tall, a roun comely face, eyes ſome thing large, ſanguin complexion, blac eyes, large belly, hone and modeſt, flippan body; the Woman th ſame, delighting in ſe cret Arts, *&c.*

Via, Way. } ☽ decr. ♌

A tall perſon, long neck'd, great face and head, long white teeth, ſlender body, tan'd leather complexion, thin beard, mild, movable, loves Journies; the Woman is chaſte of body.

Triſtitia, Sadneſs. } ♄ retr. ♍

Tall, and a taun long viſſage, a cloud complexion, bad teeth often a ſtinking breat careleſs, fears not Go nor the Devil, loves t flatter with ſerious neſs; the Woman ve ry whoriſh.

Conjuncti

ctio, her. } ☿ retr. ♍

g viſage, a tan'd
complexion,
ioſe, broad teeth,
eard, ſlender bo-
leggs, a crafty
apt to flatter,
ſpeech, merry
pany; the Wo-
e ſame in all.

Albus, White. } ♀ dir. ♋

Above a middle ſtature, a white complexion, great head, pure eyes, tight body, good underſtanding, a lover of laws and honeſt dealing, ſwift in motion, quick of learning, loves to be merry; the Woman alſo.

---

on. } ♄ dir. ♓

and ſhort face,
ng full, pale
xion, ſhort teeth
ooked, ſhort
a ſubtil perſon,
keep matters
; the Woman
, and comple-
as the Man.

Rubeus, Red. } ♄ retr. ♊

A mean ſtature, high coloured, fat, ſharp look, big voice, red hair, broad face, haſty by nature, yet coward, and a ſcoffer, dangerous, a lying tongue, bloody minded; the Woman the ſame.

Puer, a Boy. } ♀ dir. ♃

A ſhort ſtature, neck long, head little, beard full, hot natur'd, a thick paunched body, loves quarrelling and fighting, ſharp look, red coloured, a mark in the face; the Woman the ſame.

Lætitia, Joy. } ♃

Comely bod ferent tall, a comely face, ey thing large, complexion, eyes, large bell and modeſt, body; the W ſame, delight cret Arts, &c

Via, Way. } ☽ decr. ☊

A tall perſon, long neck'd, great face and head, long white teeth, ſlender body, tan'd leather complexion, thin beard, mild, movable, loves Journies; the Woman is chaſte of body.

Triſtitia, Sadneſs. } ♄

Tall, and long viſſage, complexion, often a ſtinkin careleſs, fears nor the Devil, flatter with neſs; the W ry whoriſh.

Conjunctio

Conjunctio, Together. ☿ retr. ♍

Long viſage, a tan'd leather complexion, great noſe, broad teeth, thin beard, ſlender body and leggs, a crafty perſon, apt to flatter, ſwift of ſpeech, merry in company; the Woman the ſame in all.

Albus, White. ☽ dir. ♎

Above a middle ſtature, a white complexion, great head, pure eyes, tight body, good underſtanding, a lover of laws and honeſt dealing, ſwift in motion, quick of learning, loves to be merry; the Woman alſo.

Carcer, a Priſon. ♄ dir. ♐

Thick and ſhort face, ſomething full, pale complexion, ſhort teeth and crooked, ſhort arms, a ſubtil perſon, and will keep matters private; the Woman is honeſt, and complexioned as the Man.

Rubeus, Red. ♄ retr. ♊

A mean ſtature, high coloured, fat, ſharp look, big voice, red hair, broad face, haſty by nature, yet coward, and a ſcoffer, dangerous, a lying tongue, bloody minded; the Woman the ſame.

Caput

Caput Drac. Height ☿ ☽ in ♍	*Caud. Drac.* Low. ♄ ♂ in
Of a middle posture, full fac'd, long or great nose, a wide mouth, ill teeth, much hair on the head, upright body, a little gross, good complexion and behaviour; the Woman in like manner.	Middle stature, ful face, little head, tan ncy, high coloured, a little down-look'd, proud, a vagabond, gi ven to all kind o wickedness, as whore ing, robbing and steal ing; and so the Wo man.

Note, That you are to vary your Judgment according to the Houses, Aspects and Company, both for stature of Body, and Nature: or if a good Figure be in a good House, it augments the goodness; but if an ill Figure be in an ill House, it multiplies the evil; which makes a curst Person for all ill: If you find a good Figure in a bad House, you may suppose, it will be good for the present, and will last but a small time; and so judge according to Reason.

The good Houses, 1, 5, 10, 11. The mean, 2, 3, 4, 9. The ill, 6, 7, 8 and 12. Also consider the Strength and Weakness of the 16 Lotts, by the foresaid Rules, and the Table of Hours for in it, there's the Power and Strength of the Figures.

CHAP

CHAP. IX.

A Table of the Signification of the Sixteen Lotts, going out of one House into another; with another Table, of the good and ill Company of the Lotts among themselves.

A Brief Description of the Sixten Lotts in the Twelve Houses.

	Acquisitio.	*Amissio.*
1	HAppy Succefs.	1 Ill in all, but Prisoners
2	Very Splendid.	2 Good for Love only
3	Riches and Honour.	3 Ill end, save Fighting
4	A strange Chance.	4 Ill in all.
5	Good Succefs.	5 Ill but in Corn
6	Good indeed.	6 Ill but in Whoring
7	Moderate good.	7 Ill in Rising
8	Good; the Sick dies.	8 Total ill
9	Good in all.	9 Ill in all
10	Good in Law-Suits.	10 Ill, but in favour of Ladies
11	Good in all.	11 Ill, love excepted
12	Pain and Loss.	12 Ill in all

Fortuna Major.

1 Good, save in secrecy
2 Good, but in black
3 Good in all things
4 Good in all, but Melancholy
5 Good in all
6 Good, save confinement
7 Good in all
8 Good
9 Good
10 Good; but go not to Princes
11 Good
12 Good in all

Latitia.

1 Good, but in War
2 Sickly
3 Ill
4 Meanly good
5 Very good
6 Good, but for Bawd
7 Indifferent
8 Good
9 Very good
10 Good in War
11 Good in all
12 Very good in all

Fortuna Minor.

1 Speed in Victory and Love
2 Good, but in Choler
4 Haste, ill for Peace
5 Good for all
6 Mean in all
7 Ill in all, except in War and Whoring.
8 Indifferent good
9 Good
10 Good, save Love
11 Mighty good
12 Good, save in Alterations

Tristitia.

1 Ill, but for hidden Treasures, Fortification
2 Ill, but to Fortify
3 Ill in all
4 Ill in all
5 Very ill
6 Ill, save for Bawd
7 Ill, but in Secrecy
8 Evil.
9 Ill, save in Magick
10 Ill, save for Fortification
11 Ill in all
12 Very ill.

Pu

Puella.

1 Good, but in War
2 Very good
3 Good
4 But indifferent
5 Regarding Aſpects
6 Good, but for Letchery
7 Good, ſave for War
8 Good
9 Good for Muſick
10 Good, and Peace
11 Good, and Love to Ladies
12 Good in all

Rubeus.

1 Cancel the Figure
2 All evil
3 Ill, but to let blood
4 Ill, but for Fire-works
5 Ill, ſave to ſow
6 Ill, ſave to Blood
7 Ill, but Fire and War
8 Ill
9 Very ill
10 Good in Fire-works, War
11 Ill, but Bleeding
12 Ill in Abundance

Puer.

1 Indifferent in War
2 Good, but with trouble
3 Good luck
4 Ill, ſave in War
5 Meanly good
6 Mean
7 Ill, ſave for War
8 Ill, ſave for Love
9 Ill, ſave for War
10 Ill in Love
11 Mean, good Favour
12 Very good in all

Albus.

1 Good for Marriages
2 Good in all
3 Very good
4 Good, but in War
5 Good
6 Good in all
7 Good, ſave in VVar
8 Good
9 Good News or Letters
10 Very good
11 VVonderful good
12 Good in all

Conjunctio.

1 Good with good, and ill with ill
2 Generally good
3 Good Hap
4 Good, save for Health
5 Meanly
6 Good for Whores
7 Mean
8 Ill
9 Meanly good
10 Good for Love, ill, if Sick
11 Good for all
12 Meanly good

Drag. Tail.

1 Break the Figure
2 Very ill
3 Ill in all
4 Ill, save in Fire-works
5 Very ill
6 Ill, save for Whores
7 Ill, beware of Fire
8 Ill in all
9 Ill in all
10 Ill, save for Fire
11 Ill
12 Very ill

Fortuna Major.

1 Good in all
2 Good
3 Very Good
4 Good, save in VVar
5 Very good
6 Good for Whores only
7 Ill, save for Peace
8 Good
9 Very good
10 Good for all
11 Good for the Churc.
12 Very good

Carcer.

1 Ill, but to Fortifie
2 Good, in black it's ill
3 Ill
4 Good for Melancho.
5 Receive a Letter in three days
6 Ill
7 Ill
8 Very ill
9 Ill in all
10 Good for hid things
11 Much Travel
12 Mean

Via.

Via.

1 Ill, but to Prisons
2 Indifferent
3 Very good in all
4 Good in all, save Love
5 Good Voyages
6 Ill
7 Ill, but for Journies
8 Ill
9 Indifferent
10 Good
11 Very good
12 Excellent good

Populus.

1 Good for Marriage
2 Meanly good
3 More good than bad
4 Good in all, but Love
5 Good in most
6 Good
7 In War good
8 Indifferent
9 Look for Letters
10 Meanly good
11 Good in all
12 Very ill.

A Signification of the Sixteen Lots, moving from the first House to the other Eleven.

Acquisitio in the First, and goes into the Second; gains Money and new Cloaths.

In the Third House, Honour, Joy and Profit by Relations.

In the Fourth, good by [illegible] and a good end of [illegible] Acti-

In the Fifth, Joy of Children, and good ones; and a pleasant Life.

In the Sixth, Gain by good Servants, and also by small Cattel.

In the Seventh, a good end with thy Enemies; a good Wife, and good in all Demands.

In the Eighth, Dearth for the thing demanded, and great Profit in Succession.

In the Ninth, good in Sea Voyages, and in all Church-concerns.

In the Tenth, Love and Respect from Kings and Princes, and Profit from the Mother.

In the Eleventh, Good Friends, and a good End of the Demand.

In the Twelfth, Imprisonment, and a great many Enemies.

Amissio in the first, and found in the second; loss of Money and Goods.

In the third House, Controversies with Kindred, and ill in Journies.

In the Fourth, Differences between the Father and Children, loss of Inheritance.

In the Fifth, Merriments, dangerous and ill with Big-belly'd Women.

In the Sixth, Differences with Servants, and loss of small Cattel.

In the Seventh, not good to Marry, loss of thy Mistress.

In the Eighth, loss of Goods, of thy Wife, and Enemies.

In the Ninth, robb'd by the way, ill for Church-Matters.

In the Tenth, Anger with Kings, Lords and Princes.

In

In the Eleventh, thy friends are false, and envious to thee.

In the Twelfth, nothing but Imprisonment, and loss of Cattel, and disturb'd with Enemies.

These two Lotts, *Acquisitio* and *Amissio*, may serve you as an Example for all the rest, if you observe their Natures; one is good, and the other bad; as you see *Acquisitio*, is throughout all the Houses, good in all things, according to the nature of the House, or Matters they signifie: so likewise *Amissio*, is ill in all things or demands, which may be drawn from the 12 Houses, as you have been formerly taught; and also, what Lotts are good or ill, and the good and ill Houses. So vary your Judgment accordingly.

Again, If the second House or Lott, go into the third, thy Brethren will rule over thy Goods; the fourth, thy Father; fifth, thy Children, or the Alehouse; and so of the rest, according to the Rules of all the other.

If the Question be, Shall I see or speak with my Brother? If thy Lott is found in the third House, it's a true testimony that thou shalt speak with thy Brother; and so on.

Concerning good Company.

Good Company is to be much desired, and ill Company is to be abhorred; it's good Company that brings many to Happiness, and ill, which brings many to the Gallows.

Now we have a method in these our Lotts, to know our Company, or our Associates and Companions. Observe this Rule; the Ascendant and the second House, are Companions; and so observe in order, the second and third House, the third and fourth House, the fourth and fifth, the fifth and sixth, the sixth and seventh, the seventh and eighth, the eighth and ninth, the ninth and tenth, the tenth and eleventh; and lastly, the eleventh and twelfth Houses. Thus they are united together in Company.

You are now to consider the Natures and Qualities of those Lotts by the foresaid Tables; and if you find a Lott in the second House of an ill principle, you may be then fearful of being drawn away, or trapan'd, and perswaded to an ill thing: if the Lotts are both good, fear not, for good may be thy Fortune. Then again, if thou find'st a watery Lott in the first House, a fiery Lott in the second House, then you may say, the Company is not good; and by this Method, you may judge right of your Society in general: so, if they are of one Nature, and of one Triplicity, you may believe, you are upon a sure ground, &c.

CHAP.

CHAP. X.

A Table of the Significations, Power and Strength of the Sixteen Figures in the Twelve Houses.

First House.

Acquisitio.

This Figure signifies Goodness and Prosperity in Life, and an Accomplishment of the Person's desire; also, good success in Voyages, and whatsoever one takes in hand. If this Question be made for Love, and in way of Marriage, it is good; and for any thing a Lover demands in that behalf.

Amissio.

This hath in signification, when you find it in the first House, of loss of Inheritances and Estates; an evil Life, a bad Beginning, and ill End of any thing undertaken, ill for Sickness, Voyages; and is evil in all Demands, except for Prisoners, in which it signifies Deliverance.

First House.

Fortuna Major.

When this Figure doth represent, it signifies Good-will, Loyalty, Prosperity in every thing, Joy, and much Riches in relation to Women; it signifies Joy, Friendship among Kings and Princes; this is indeed good in all things, except to keep a thing secret, in which it betokens small Security.

Laetitia.

The signification of this Figure, is Peace and Quiet of Life, a true concordance and friendly Meeting of Persons, honest, and of a good conversation; in case of Love, it sometimes denotes Dissimulation, the person promising more than he will perform.

Fortuna Minor.

In obtaining this Figure, it denotes Anger, Hastiness, and Expedition in all things, and is good for the Affairs of War; and signifies Courage and Boldness of Spirit, and Victory over Enemies; good in Voyages; but in other things not so good.

Tristitia.

When in the first House, it hath in signification, an ill beginning of any Enterprize; this Figure indeed, is in all things ill, except it be in searching of Treasure in the Earth; and is also good in Matters relating to Building.

Puella.

First House.

Puella.

This signifies, Joy, Mirth, Dancing, curiously and neatly Cloathed; as also, of an Amorous Disposition, Young, and a Lover of Gardens: this is good in cases of love, and in every thing else, but in Matters relating to War.

Puer.

This also betokens Joy, making of Feasts and Banquets with Ladies: it also signifies, Thefts, Robberies, Deceit and Gain in Play, swiftness in Voyages, and in Marriages it is good enough; yet it signifies Deceits and Frauds: indifferent in all things, but better in War, than in any thing else.

Rubeus.

This Figure amongst the Ancients, signifies Crafts, Frauds, Subtilties, Treason, War, Debate, Differences, Battel, Shedding of Blood; and in short, it hath the signification of all manner of Wickedness in the World.

Albus.

This signifies Profit by Journies, and the person is pleasant, cheerful and happy in all things: if the Demand be a Suit of Law, that the Man shall win: if for a Message, he shall have good News: and in Mercurial Cases, 'tis very good.

First House.

Conjunctio.

When this Figure is placed in this House, it is very good in all kind of Mercurial Things: it is also good in every other thing, so that it be accompanied with good Figures; and ill, if found with ill Figures: it always signifies Concord and Alliance.

Caput Draconis.

This signifies Goodness in all things, except for War, signifying Battel; but for Peace, it is perfectly good: also good for Marriage, and in Matters of Gain: in short, 'tis good for all things you can demand, signifies Health of Body, Mirth, and the love of Kings, &c. and Prosperity, obtaining what can be desired.

Cauda Draconis.

This in the first House, is in its nature like to the Fig. *Rubeus* spoken of before; nevertheless, this hath an evil signification, betokening Loss and Damage for all things that may be asked after, and good in nothing but Ruine and Destruction of Countries.

Carcer.

This Figure hath the signification of ill Opinions and Melancholy Thoughts, Sorrow, Anger, and pain in Travel; 'tis ill in all things, unless in making Fortifications and Forts; 'tis good for Journies and Voyages; 'tis ill, signifying staying, and that the Person or his Horse shall receive Harm.

Via.

First House.

Via.

This in the first House, signifies a Debeing in the Way, except it be to be released out of Prison; for which 'tis good.

Populus.

This in the first House, is good in all things, as well in War as in Peace; signifying a multitude of People congregated together; in case of Marriage, 'tis perfectly good; and also for taking a Journey in hand, signifying swiftness more, by Water than by Land.

The Power and Strength of the Sixteen Figures in the Second Houſe.

Acquiſitio.

This Figure in the ſecond Houſe, you ſhall judge the Demands and Queſtions before ſpoken, to be good; when the Queſtion is for Gain and Profit, you ſhall judge it to be good and great, and that the Perſon ſhall be lucky in Cattel, proſperous in Merchandize, and ſucceſsful in all things he takes in hand: this Figure in this Houſe, is better than all the others, except *Fortuna Major*; which in this behalf ſignifies more than the other, Profit and Honor with Kings, Princes, *&c.*

Amiſſio.

This alſo, betoken Loſs, and ſmall Profit in all things you can demand, except the obtaining the Friendſhip of a Lady; it ſignifies the Meſſenger ſhall be robb'd by Thieves and Padders: ſo indeed, this Figure is ill, be it for War, or Peace.

Fortuna

Second Houſe.

Fortuna Minor.

This Figure in this houſe, ſignifies Honour ſtate, great Riches and much Subſtance: ſhe is good for Merchandizing, Honours, Goods and Subſtance, it ſignifies a readineſs and quickneſs: but ſhe is not ſo good and loyal, as that which went laſt before.

Fortuna Major.

This ſignifies, Goodneſs, Proſperity, Riches, great Preſents of Gold; and is good in any Queſtion demanded, except of Melancholy things; in all other things, ſhe ſignifies Joy, in demands of Treaſon and Robbery, ſhe is good: becauſe ſhe ſignifies Loyalty, in that Houſe ſoever ſhe

Latitia.

This ſignifies Conqueſt, obtaining of Goods, Riches, without any breach of Conſcience; ſignifying good Company, Mirth, Recreation, promiſing much, and performing little; alſo it ſignifies quickneſs in Journies; in Robberies, taken away in jeſt, and not in earneſt.

Triſtitia.

In this Houſe, it ſignifies loſs and hindrance, where Gain is hoped; never to attain Riches, but by great labour, anger, envy; attended with misfortune, to be robb'd, overcome, and ſpoil'd by Thieves; in all things ill, but Fortificat. and Buildings.

Puella.

Second House.

Puella.

This found in the second House, denotes Gain, Prosperity; and in cases of Women, Loyalty and Virginity; good Company by the way, gain in things of Mirth; 'tis good in all things, especially in matters of Silver and white things: 'tis good for the Way, but there will be some hindrance. She denotes no War, but Concord. ♀ love

Rubeus.

This is an evil Fi[illegible] and always sig[illegible] small Profit; and [illegible] fies, that the P[illegible] shall be robb'd [illegible] spoil'd, be it in W[illegible] or otherwise; it [illegible] fies Contention a[illegible] the thing stolen: [illegible] touching Company [illegible] the Way, it shews [illegible] be Ruffians and R[illegible] ters. tis ill in an [illegible]

Puer.

This signifies Profit, by reason of Women: likewise, that the Gain shall be good in War; Honour and Profit shall be gotten: the Company in the way, shall be Warlike and Hardy: in things of Honor, 'tis very good: things stollen, shall be had again, but not without Anger. ♀ vexation

Albus.

This signifies gr[illegible] Gain and Profit, w[illegible] Honour and Dilige[illegible] especially in w[illegible] things: 'tis good in [illegible] things; for it signi[illegible] a good Spirit and [illegible] derstanding good Co[illegible] pany, and Men of H[illegible] nour; good also [illegible] Voyages, yet some h[illegible] derance: 'tis good in [illegible] Demands.

Second Houſe.

Conjunctio.

This ſignifies Gain in induſtrious Matters, and ſignifies, that the thing loſt ſhall be recovered again, but not without pain and travail, and long time; ſometimes it ſignifies baſtards, and obtaining of Books and Sciences; it ſignifies quick return in Meſſages, and getting Goods of dead Folks.

Caput Draconis.

This in the ſecond Houſe, ſignifies great ſubſtance, great Goodneſs, good and honeſt Converſation; the thing loſt ſhall be found; good luck in Merchandize with great Gain; and that the Profit the Perſon hath, ſhall be with great Tranquility.

Cauda Draconis.

This ſignifies alſo, great Poverty, and that the Perſon wall be waſted and ruined, and to ſpend what he hath without Profit; things loſt ſhall never be recovered; bad Company, by reaſon of Robberies and Extortions; and they be Workers in Iron, as Locksmiths.

Carcer.

When this is found in the ſecond Houſe, it denotes Gain by things hid in the Earth with Covetouſneſs; the Perſon ſhall happen with bad Company; alſo ſlowneſs in Voyages, but in Building Houſes and Fortreſſes ſhe is good; 'tis good in black things. *Populus.*

Second Houſe.

Populus.

This ſignifies a quantity of Men aſſembled together, to travel and get ſubſtance, ſignifying alſo, white Things, good Company, and good for Voyages, ſignifying Swiftneſs; and alſo for War: it denotes a multitude of People to fight: good in Marriage, but cold in Matters of Love.

Via.

This denotes ſm
Gain and Poverty; t
thing loſt, never to
found, and poor co
pany: in caſe of Ma
riage, 'tis not ve
good, unleſs the ninth
conſent thereto; bu
for Journeying, 'ti
good, ſaving that ther
ſhall be ſome ſome hin
drance therein.

is good to gain &
profit by the water

The Power and Strength of the Sixteen Figures in the Third Houſe.

Acquiſitio.

This in the third Houſe, ſignifies the Perſon of whom the Queſtion is made, is well beloved, rich, and mighty by his Kindred, great profit in ſmall Journies, and alſo good Company, and good Kindred; and indeed, this Figure is good in all things, eſpecially for Scholars, denoting, they ſhall learn well.

Amiſſio.

This ſignifies, much Quarrel and Debates with Kindred; and in ſhort Journeys, it denotes ſpeed, with ſmall Gain; it is ill for the Scholar, and ſignifies ill Company and Neighbours; in all Demands made in this Houſe, this Figure is very ill.

Third Houſe.

Fortuna Major.

This ſignifies noble Parentage, and that the Perſon for whom the Queſtion is made, is angry with his Kinſfolks; ſometimes it ſignifies perfect Amity with his Kinsfolk; if the tenth and fourth agree, this ſignifies rather good than evil, eſpecially in Voyages, and for a Scholar, and is good indeed in all other Demands.

Fortuna Minor.

This Houſe denotes a perfect Amity with Men of good Authority, and the Friendſhip of Kindred without Diſſimulation; it is alſo good for the Scholar and for Neighbourhood; in caſe of Journies, it ſignifies Diligence and Swiftneſs: 'tis good in all, but that it ſheweth a little Anger.

Latitia.

This ſignifies Peace and Concord amongſt Kinsfolk and Friends; Speed without Profit; and is ill for Scholars, ſhewing no Affection to Study, loſing all that is employed on him; 'tis good to know if your Neighbours be good, and for all other Demands.

Triſtitia.

This in the third Houſe, ſignifies Strife and Debate among Kindred, and great Diſſimulation, no Profit in Study: to the Scholar, a dangerous Way, and ſmall Profit; the Kinsfolk of ſmall Nobility. To be ſhort, this Figure is ill in all Demands. *ill neighbourhood the man of the church Puella is ill no good man*

Third Houſe.

Puella.

This denotes good and perfect Friendſhip with Kindred; and alſo a good diſpoſition of Health, and that one cannot obtain his Suit and Deſire, as to love and favour of a Woman: 'tis good in Voyages, and alſo good for Scholars; and in all other Matters, 'tis good.

Rubeus.

This ſignifies Choler and Anger, and much Debate, and ill-will among your Kindred; this is good in Bleeding, and denotes Burnings, by reaſon of Queſtions: it is ill for the Way, becauſe the Perſon is in danger of being ſpoil'd. This Figure in the third Houſe, is ill.

Puer.

This ſhews a Perſon ſhall have Goods by his Kinsfolks, eſpecially by thoſe that uſe the Wars; it alſo ſheweth much Amity with Friends, Gain in all manner of Trading; it ſignifies ſwiftneſs in the Way, with diligence and good luck, and to meet Warlike Men, but ſhall receive no harm.

Albus.

This ſignifies Concord and Amity, and Learned and Wiſe Men; it denotes good News by Letters, and Safety in taking of Journeys, without any Robbing: 'tis good in all things; and that the Scholar ſhall ſtudy well, and be wiſe; and is alſo good for ſhort Ways.

Third Houſe.

Conjunctio.

This ſignifies Conjunction and Amity, and indeed is good in all things that can be demanded, eſpecially touching Scholars; and that the things ſhall be found again; 'tis good for Journies, and that the Meſſenger is prompt and diligent.

Cauda Draconis.

This ſignifies in all things contrary to Goodneſs, as Diſcord, and ſeparation of Friends; it denotes Treaſon, and much Diſſimulation, and that the Scholar will not apply to Study, but ſetall his Mind on War and Necromancy; and indeed, in all things that can be demanded, this thing is ill.

Caput Draconis.

By this, you may obtain Honour by your Kindred, and that your Neighbours be good; and this is alſo good in Journies, but that there ſhall be ſome ſtay and hindrance; and that the Scholar ſhall ſtudy well. This Figure is good in all Demands that can be made.

Carcer.

This ſignifies firm Love amongſt Friends and Kindred; 'tis ill for the Way, and that the Voyage ſhall ſcarce be performed; it ſignifies Impriſonment, and that the Sholar ſhall be a good Student, but of a Melancholy nature.

Populus.

Third Houſe.

Populus.

This in the third Houſe, ſignifies Amity with Kindred, and that the Voyage ſhall be performed with Swiftneſs and Health; as alſo the Affairs of People: and he that intendeth to take his Journey, ſhall find much Company by the Way. This is indifferent in all Demands.

Via.

This ſignifies ſmall good for Kinsfolks; it alſo ſhews, that the Perſon ſhall have his deſire, and that the Letters that come, ſhall bring good News; 'tis good for ſhort Voyages, ſaving there will be ſome delay in the Way; better to take a Journey by Land, than by Water.

The Power and Strength of the Sixteen Figures in the Fourth Houſe.

Acquiſitio.

In the fourth Houſe, it ſignifies good to buy Heritages, and for the Affairs of the Father, and that he is not dead; the Child is lawfully begotten; and that much Treaſure is hidden; the end of the Figure is good. This Houſe is good in all Demands whatſoever.

Amiſſio.

This ſignifies loſs of Heritages, and great damage to the Subſtance of the Father, Quarrels and Contentions with People of ill Converſation; the Father ſhall die before the Son; nor is it good to buy Heritages: the Town Beſieged ſhall be taken; the Ship cometh with a good Wind, but ſmall profit to the Merchant.

Fourth Houſe.

Fortuna Major.

This denotes the Father to be of good Nature, and Quiet, and come of a Noble Race, and that his Manſion is fair and handſom; 'tis good to buy Lands and Heritages, and that the Caſtle is fair and coſtly, and richly furniſhed, and that there is great Treaſure hid therein.

Fortuna Minor.

This in the fourth Houſe, ſignifies quickneſs in all things; the Father of an indifferent Race, but very Cholerick; the Houſe and Appurtenances are very fair: 'tis alſo good to buy Lands and Heritages, but they ſhall be ſubject to Fire, and ſhall be damag'd by Warlike men, and that there is no Treaſure hid therein.

Latitia.

This ſignifies good luck and proſperity in Heritages, and that hidden Treaſure ſhall be found; the Grandfather and Father of a Noble Race; the Palace and Caſtles are lofty and pleaſant, and the end of all Demands are good.

Triſtitia.

This ſignifies to be driven from the Heritage of ones Father, and that the Grandfather and Father are of an ill Race; the Houſe is ill and naught, the City is ſtrong, and ſhall not be taken; the end of all which you demand, is evil; but to buy Lands and build Houſes 'tis good; good to buy Heritages, for they ſhall poſſeſs them.

Puella.

Fourth Houſe.

Puella.

This ſignifies a ſmall Heritage by Miſdemeanour of Kindred, although the Father be good natur'd; the Houſe is pleaſant, there is no Treaſure hidden: in all demands of this Houſe, I find this Figure not to be of the beſt, but in ſome Articles.

Rubeus.

If you find this Figure in the fourth Houſe, 'tis not very good for the Father's ſucceſſion: the Father is angry, and of no great good Houſe: to ſow the ground, this Figure is good; the Town Beſieged ſhall be burnt and Ranſackt, and the People therein be Thieves.

Puer.

This ſignifies great Diſcord with the Father, and ſometimes Proſperity; the Houſe is in Suit and Queſtion; and 'tis ill to buy Heritages, for thereby ſhall come Strife and Contention: the Tillable Lands are of no great value, and the Town Beſieged, ſhall valiantly defend it ſelf.

Albus.

This ſignifies good luck, and proſperity in all things: the Father is good, gentile, and merciful, and loveth to live well: the Houſe is pleaſant; 'tis good to buy Lands and Poſſeſſions, and the Town Beſieged ſhall not be taken: the Treaſure hid is all Silver.

Fourth House.

Conjunctio.

'Tis good to visit the Father, for he is sick or dead; if not dead, will cause something to be written: the House is good, but not beautiful: 'tis good to labour in the Earth: the Town fair, but of small force; and if Besieged, shall be taken by Composition, and the Treasure hid, shall be surely found. for the sick his death

Cauda Draconis.

This in the fourth House, signifies good luck and prosperity touching Lands, and the person shall overcome his Suit with great Anger, Travail and Envy: the Messenger will make a quick return, and the Patient shall amend, if the sixth consent. the brother & sister have but little money & shall be in danger to be taken or burnt of treasur is be ly of divers

Caput Draconis.

This signifies in the fourth House, loss of Heritages and Possessions of your Parents, and to be thrown quite out by Law: 'tis good for the Father, for he is good, the House is fair and pleasant; and if Besieged, it shall not be taken, for those within are stout. the treasure hid shall not be found the ship shall arive

Carcer.

This denotes the winning of Lands, wherein Treasure is hidden, and that some of his Kindred are taken Prisoners; the Father is old, but of good Complexion, and shall live long: 'tis good to sow the Ground: the Treasure of Brother or Sister hidden, shall not be found the ship Popu- is not readie to come of person

Fourth Houſe.

Populus.

This ſignifieth a multitude of People aſſembled, to buy and ſell; in demands of the Father, it denotes Mourning; and the Father ſhall die before the Son: the Town is full of people: and if Beſieged, ſhall be taken, becauſe thoſe within are Mariners. the town or house is near the water

Treasure hid shall not shall be found unles of 8 doe consent

the ship on ye sea shall come quickly with great gaine the person in the town or house shall not dwell there long in all of demands of this house the figure is good but touching love

Via.

This ſignifies loſs of Heritage, and in all things you can demand ſhe is ill, ſaving to ſow the Earth, yet better by Water than by Land: Treaſure hidden ſhall not be found: the City is ſtrong, but if Beſieged, ſhall not be taken: the Father is long-liv'd, and the Son legitimate. the ship shall come safe these in the house shall not dwell long there is ~~good~~ not good for love

The

The Power and Strength of the Sixteen Figures in the Fifth Houſe.

Acquiſitio.

This giveth good ſignification of the Child, that he ſhall be witty and in good condition, and well made of Body; the Meſſenger ſhall come quickly with good News: and the having of new Cloaths, and the Promiſe is kept faithfully, and the Letters ſpeak of merry things.

Amiſſio.

This ſignifies, that the Child ſhall be ill-natur'd, and loſs of Heritage by Law; the ſick Perſon ſhall amend; the Woman ſhall have a Son, but ſhall be in danger of Death; 'tis not good in caſes of eating and drinking: the Promiſe ſhall not be performed: the Meſſenger ſhall return quickly, but ſhall bring ill News.

Fifth House.

Fortuna Major.

This is a sign of few Children, but they shall be honest, and happy in their Life; the Son is neither Sick nor Dead; 'tis good in eating and drinking: the Promise shall be kept: the Messenger is not staid, and shall quickly return, and bring good Tidings, and the Affairs of Kings and Princes, &c. the Friend is good & trusty

Fortuna Minor.

This signifies, the Child shall be a Man of Honor, Victorious and Liberal, and shall have many Children: that the Promise shall take place, and that the Messenger shall return quickly, and the News he shall bring, shall be of War, or Anger; the Woman with Child shall have a Daughter. This Figure is good in all Demands.

Latitia.

This denotes Prosperity, good luck and advancement to Honour: the Woman with Child shall have a Son which shall gain great Honour and Reputation: and indeed for all the Demands you can make in this House, this Figure is good as to buy and put on new Cloths, signifying great Plenty and Encrease, not many Children

Puella.

This denotes Prosperity to the Child, as also Mirth and Pleasure: the Promise shall be kept: the Messenger shall come some thing late, but shall bring good News: 'tis good for the Friend, and for Mirth and Pastime. This Figure in it self, signifies but few Children. it's good to buy & put on new Cloths

Fifth Houſe.

Puer.

This in the fifth Houſe, ſignifies the Child to be of ill Conſtation, and diſobedient; 'tis ill in Eating Drinking, and that Promiſe ſhall not be : the Meſſenger ſoon bring Tigs of War. 'Tis not nd for a Friend, nor Paſtime.

Rubeus.

This ſignifies perverſe Children, diſagreeable to Virtue: 'tis ill as to Eating and Drinking, eſpecially of red Things: the Promiſe ſhall be broken, the Meſſengers ſhall bring Letters relating to War and Combat.

Triſtitia.

This ſignifies Sorw, Heavineſs and ſquiet, Poverty and Fortune to come to Child; the Meſge ſpeaks of heavy ings: and the Woan with Child ſhall ve a Son, and ſhall ve a great and long Travail, with danger Death.

Albus:

This in the fifth Houſe, denotes the Child to be good natur'd and of good complexion: 'tis good to Eat and Drink: the Promiſe ſhall take good effect, and the Meſſenger ſhall return ſpeedily with good News: and the Letters make mention of Mercurial Things.

Fifth House.

Conjunctio.

This here denotes, the Child shall be of an evil Nature; and to tell you in two words, there is no Demand to be made in this House, but this Figure is mean; the Woman with Child shall have a Son; and to Marriages in this House, this Figure is always effectual.

Cauda Draconis.

This signifies, the Child shall be E[illegible] and in the end [illegible] hang'd, or die an [illegible] Death, or banish'd [illegible] Country: 'tis ill [illegible] Eat and Drink: [illegible] Messenger shall c[illegible] quickly, but his N[illegible] shall be evil: and [illegible] Letters speak of W[illegible] and Treason.

Caput Draconis.

This signifies, the Children shall be of great Wisdom and Honour: 'tis profitable to a person to Eat and Drink well: the Promise shall be performed: the Messenger shall tarry long, but shall bring good News; the Letters speak of Love, or of Riches: 'tis good for a Friend, and for Venereal Works.

Carcer.

This denotes [illegible] Child to be of mel[illegible] choly Disposition, [illegible] *turnine*, full of ill H[illegible] mours; 'tis not go[illegible] to Eat and Drink: [illegible] Promise shall be p[illegible] formed, but long fir[illegible] the Messenger sh[illegible] come safe, but shall [illegible] long, and be in dang[illegible] to be Imprisoned.

Fifth Houſe.

Populus.

This in the fifth Houſe, ſignifies many Children and Witty, more wholſom to Drink than to Eat: the Promiſe ſhall be ſcarcely perform'd: the Meſſenger ſhall come quickly: the Woman with Child ſhall have a Son: 'tis good for Friends; and the Letters ſpeak of ſundry People. ye Son is not dead it signifies to have many Children but not long lived.

Via.

This denotes in the fifth Houſe, few Children, but they ſhall be of good Nature and Complexion, but not long of Life: 'tis better to Drink than to Eat: the Promiſe ſhall not be kept: the Woman is not with Child, but rather a Tympany. When you make a figur for any demand & find this figur Letter shall come quickly

The

The Power and Strength of the Sixteen Figures in the Sixth Houſe.

Acquiſitio.

This in the ſixth Houſe, denotes Fidelity and Wiſdom in Servants: the Man is not ſick; but if ſick, ſhall quickly mend; the Phyſician is a good Man; 'tis good to take Phyſick: and if the fifth Houſe be good, the Man ſhall never fall into Poverty.

Amiſſio.

This ſignifies a bad Off-ſpring; ill for all Demands in this Houſe touching Servants and Subjects; the ſick Perſon is in a poor place; the Sickneſs is only of Choler, and is very poor; the Witneſs is falſe; 'tis ill to take Phyſick: you muſt judge by the 5th and 7th Houſes. it ſignifies [illegible] people

Fortune

Sixth Houſe.

Fortuna Major.

This ſignifies, that the Subjects and Servants be juſt and obedient: 'tis good to buy Cattel: the Perſon is not dead, but if ſick, ſhall ſoon amend; and the Diſeaſe comes of corruption of Blood: the Witneſſes be not falſe: 'tis good to take Phyſick.

Fortuna Minor.

This denotes the Subjects and Servants to be juſt unto their Maſter, but the Servants ſhall be ſick in their Service: 'tis ill to buy Beaſts, becauſe of ſmall Profit. The Witneſſes are not falſe, but will be ſpiteful. 'Tis good for the Phyſician, and that which he ordereth, is good.

Latitia.

This in the Sixth Houſe, denotes Servants to be good at work, juſt and faithful; 'tis good to buy Beaſts; the Patient ſhall ſoon amend. The Sickneſs ariſeth thro' too much Sadneſs. This Figure is good, excepting for Bawds.

Triſtitia.

This denotes great Diſobedience in Servants and Subjects; they ſhall be Slothful, and Sick in their Service; the ſick Perſon ſhall die; the Witneſs hath falſly Depoſed: 'tis ill to buy Beaſts, and for the Phyſician. or to take any ſort of Medicine.

Sixth Houſe.

Puella.

This in the Sixth Houſe, is good in all demands; touching Servants 'tis ill; and for the Sick Perſon, his Diſeaſe proceeding from Phlegm: and in this Houſe, in all other Demands, this Figure is good, eſpecially for Lewd Women. his afraid to by Beasts

Rubeus.

This ſignifies no good luck touching Servants, for they ſhall be in danger to be robb'd; the Diſeaſe cometh of Corruption of Blood or Choler; the ſick Perſon ſhall die, or be long Sick. This Figure in this Houſe, is ill in all Demands. tis good to let Blood

Puer.

This denotes Servants and Subjects to be Naught, and will rob their Maſters; 'tis ill for the Sick Perſon; and alſo, ill for ſmall Beaſts, for they ſhall be ſtolen; the Sick Perſon ſhall be worſe and worſe. This Figure in this Houſe, is ill in all Demands. but lewd woming tis good for

Albus.

This denotes good luck, as well for Servants as Cattel; the Sickneſs ſhall not laſt long: ſometimes this denotes good, and ſometimes ill, according as the Angles ſpeak; 'tis good for the Phyſician, and to take Phyſick. This Figure is good in all Demands.

faithfull

Conjunctio

Sixth Houſe.

Conjunctio.

This implyes, that the Servants be meetly good; the ſick Perſon ſhall die; 'tis ill to take Phyſick, and ill for the Phyſician, but very good for Whores and Bawds; and in all other Demands, this Figure is ill, but to buy ſmall Cattel; in which 'tis good.

Caput Draconis.

This ſignifies good luck in Beaſts; the Sickneſs ſhall not laſt long, if the 8th conſent. 'Tis good for the Phyſician, and to take Phyſick: in all other Demands, this Figure is good, excepting for Whores and Bawds; for which 'tis ill.

Cauda Draconis.

This denotes, that the Servants be not very good; the Beaſts ſhall be ſtolen, or deſtroyed by Wolves; the Party ſhall have a great Fever, and be in danger of Death, in danger of Death; if the 8th conſent; 'tis ill for Phyſicians, and to take Phyſick, and for all things, except Whores, Bawds.

Carcer.

This ſignifies Diſloyalty, and ſmall Truſt in Servants, ſmall Profit in buying Beaſts; the Sickneſs ſhall be long, and the Patient in danger of Death: 'Tis not good to take Phyſick: the Phyſician is not the beſt. This Figure is ill in all Demands, except for Whores. N 2 *Po-*

Sixth House.

Populus.

This signifies great Wisdom and Fidelity in Servants, good to buy small Beasts, and sell them: 'tis good for the sick Person, the Patient shall amend, if the 8th consent: 'tis good for the Physician, and for Physick; and in all the Demands in this House, this Figure is good. is not good for lewd women they shall be beaten & taken upby the more, his being good to rais seamen & Soldiers yo may get a great number

Via.

This signifies, that the Servants will with much willingness imploy themselves in their Masters Business; 'tis ill to buy and sell Cattel; the sick Person shall be in danger of Death, if the 8th consent: 'tis ill for the Physician and Medicine, and the Witnesses will prove false.

The Power and Strength of the Sixteen Figures in the Seventh Houſe.

Acquiſitio.

This ſignifies Amity between Friends: the Suit of Law ſhall go on the Plantiffs ſide: the thing is not ſtolen, but ſcatter'd; and the Fugitive will return again: 'tis good to Marry, and make Marriages. The Wife has to do with more than her Husband: the Maid is no Virgin, and the Woman loſt, will be found.

Amiſſio.

This denotes the open Enemy to be of no Power, and doth all things with Anger and Haſtineſs: but his Anger is ſoon paſt. The Party ſhall loſe his Suit, the Fugitive will not be taken; the Woman marryed will be a Whore: the Man is of an ill-will, and ſhall loſe at all Gaming.

Seventh Houſe.

Fortuna Major.

This ſignifies, the Enemy to be ſtrong, mighty, and of a good temper: the Plaintiff ſhall win his Suit: 'tis good to contract Marriage, and for a Friend: the Fugitive will return: the Woman is honeſt, and loves none but her Husband.

Lætitia.

This in the Seventh Houſe, denotes the Enemy to be of ſmall Force: the Plaintiff ſhall obtain his Suit: the Man is not robb'd: the Fugitive will not return again: 'tis good for a Wife, Marriage and for a Friend: the Perſon hath no ill will or mind: the Gameſter ſhall not win much: the Marriage is good.

Fortuna Minor.

This ſignifies, the Enemy to be of an evil Diſpoſition, ſtrong and mighty, doing great harm; the Plaintiff ſhall ſhall win his Suit, but with great Trouble; the Fugitive will not return; the Woman is Cholerick; the Man is ill-minded, and ſhall loſe by Gaming.

Triſtitia.

This implyes, that the Enemy is ſtrong and mighty, ill-minded and revengeful: the Suit is in hazard to be loſt on the Plaintiffs Part: the Thief will not be found: the Marriage begun, ſhall be ended: the Gameſter wins, but by Cheating, and the Maid is no Virgin.

Fo-

Seventh Houſe.

Puella.

This ſignifies, that the Enemy hath no mind to diſpleaſe the other; the Suit ſhall have good Succeſs; the Perſon is not robb'd; the Fugitive will come home: 'tis good for a Woman, Marriage and Play; no Wars, but firm Peace. This Figure is good in all things, but for War.

Rubeus.

Here the Enemy is very Angry, but of ſmall Power, minding to deſtroy his Subſtance; the Plaintiff ſhall loſe his Suit; the Fugitive will never return: 'tis ill for Marriage, for the Husband will run away, and forſake the Wife; ſo the Woman will cleave to to other Men.

Puer.

This denotes the Enemy to be ſtrong and mighty, deſigning to kill his Enemy; the Suit will be loſt by Negligence; the Thief is crafty and malicious; the Fugitive will not come home again; and 'tis not good for Marryed Women, for they love others beſide their Husbands.

Albus.

This ſhews, the Enemy is of no ill mind, not coveting to diſpleaſe the other; the Party ſhall have a good end of his Suit; the Fugitive will return; the Marriage ſhall be Honourable, and both Parties pleaſed; the Woman ſhall be good and honeſt, and the Friend likewiſe. *Con-*

Seventh Houſe.

Conjunctio.

This Figure denotes, the Enemy to be weak in his Reins, and ſeeks a Compliance; the Querent ſhall obtain his Suit to Profit; 'tis good for Marriage, and better than others, ſignifying Accompliſhment thereof; the thing ſtolen, is by the Thief embezled, who ſhall be taken, and in danger of being hang'd.

Cauda Draconis.

In this Figure, the Enemy is wicked, and ſeeks by Treaſon to deſtroy the other; the Querent ſhall loſe his Suit; the Fugitive will never return; 'tis ill for Marriage; the Huſband will forſake his Wife. This Figure in this Houſe is ill in all Demands.

Caput Draconis.

Here this denotes, that altho' the Enemy be ſtrong, yet he ſeeks to comply; the Querent will win his Suit; the Fugitive will come again: 'tis good for Marriage; the Woman is good and gentle: 'tis good for the Friend, and for the Gameſter likewiſe.

Carcer.

This denotes, the Enemy to be ſtrong and boiſterous, and full of diſſimulation: the Querent ſhall have good Succeſs in his Suit; the Fugitive will never come again: 'tis ill for Marriage; for it ſignifies light Women, *&c.*

Populus.

Seventh Houſe.

Populus.

This denotes, a great number of Enemies aſſembled, on great Debates; 'tis ill for him that ſues for any thing by Law; the Fugitive will not return: 'tis indifferent in Marriage. This Figure is mean in all things, but for War.

Via.

This Figure ſignifies, the Enemy to be weak, and of ſmall power; the Plaintiff will loſe his Suit; the Fugitive will come no more: 'tis ill for Marriage; the Man will put away his Wife. This Figure is ill, excepting for Voyages.

The

The Power and Strength of the Sixteen Figures in the Eighth Houſe.

Acquiſitio.

This denotes, the Death of the Patient in ſhort time, he ſhall die a fair Death in his Bed: the Brother ſhall die before the Father: the Woman is rich, and hath good and honeſt Company; he that is at home, is in Health. This Figure is good in all things but for the ſick Perſon, for he ſhall die.

Amiſſio.

This ſignifies, the Death of the ſick Perſon: if the firſt and 10th agree with this, his Sickneſs ſhall not be very long; the Man ſhall loſe the Succeſſion, without any amends; he is in danger to die an evil Death; the Father ſhall die before the Brother, if the 4th and 10th agree.

Eighth Houſe.

Fortuna Major.

This denotes, that the ſick Perſon ſhall not die at this time, if the 4th agree; but the Sickneſs ſhall be long, if the 10th conſent: the Man ſhall Inherit: the Man ſhall die no evil Death. This Figure in this Houſe, is good in all Demands that can be made.

Fortuna Minor.

This ſignifies ſometimes, the Death of ſome great Man: and it ſhall be according as the firſt, 6th or 10th Houſes conſent; the Sickneſs ſhall not be long: he ſhall have much ado about his Inheritance. This Figure in this Houſe, is meetly in all Demands.

Lætitia.

In this Houſe, the Patient ſhall not die of his Diſeaſe: the Man ſhall be an Heir, and the Woman is indifferently rich. In ſhort, this Figure is good in all Demands which you can make, except Negromancy, for which 'tis not good, unleſs to fly in the Air, or to go on one ſide or other.

Triſtitia.

This Figure in this Houſe ſignifies, that the Man is ſtill in a great fear: the Man ſhall inherit by Death of another. In all Queſtions made in this Houſe, this Figure is evil, but for Negromancy, for which 'tis good: the Man ſhall not be ſlain, but die fairly.

Puella.

Eighth Houſe.

Puella.

This denotes the ſick Perſon is is danger of Death, the Enemy is in great fear, the Sickneſs ſhall not be long, the Man ſhall Inherit, the Party hath ſlain no Man, the Father ſhall live long. This Figure is good in all Demands, except for Negromancy.

Rubeus.

This in the Eighth Houſe, ſignifies the Man ſhall be ſlain with a Sword or Staff; the ſick Perſon is in danger to die; if the other Houſes conſent, the Sickneſs will be ſhort; the Man is in great fear the Woman is not rich: as to Negromancy, 'tis not good, becauſe the Man is too haſty.

Puer.

This ſignifies, the Man ſhall be ſlain; 'tis ill for the ſick Perſon, and ſignifies Death: if the others conſent, the Sickneſs ſhall not be long; the Advice is evil; the Woman is not very rich. In all Demands in this Houſe, this Figure is ill, except for Love and Negromancy, for which 'tis good.

Albus.

This denotes, the Man ſhall die in the Water; the ſick Perſon ſhall not heal, tho' the others conſent; the Woman is rich, the Man needeth not to be in fear, the Father ſhall live long. In all Demands in this Houſe, this Figure is good, excepting Negromancy.

Con-

Eighth Houſe.

Conjunctio.

In this Houſe, this denotes the ſick Perſon ſhall die of his Diſeaſe; the Man in Priſon ſhall die by the Law; the Man ſhall not Inherit, but loſe his Suit; the Man is in fear; the Father ſhall quickly die. This Figure in this place, is ill on all Demands, except Negromancy.

Cauda Draconis.

This ſignifies, the Perſon ſhall be long ſick, and in danger of Death; the Priſoner is in danger of his Life; the Man ſhall not have his Patrimony; he that is ſuſpected of the Murther, is guilty of it: And indeed, in all Demands, this Figure brings no great good, but rather contrary.

Caput Draconis.

This Figure doth ſignifie, the Perſon to continue long ſick, but ſhall have no other Diſeaſe; the Priſoner ſhall be quite delivered, but with great Coſts: the Man ſhall have his Inheritance, and overcome his Party.

Carcer.

By this is ſignified, that the Patient ſhall be more like to die than live; the Priſoner ſhall die in Priſon: 'tis good for Succeſſion of Heritages, but with great Labour; he that is accuſed of the Murther, did it. This Figure is ill in all Queſtions.

Populus.

Eighth Houſe.

Populus.

This ſignifies, the Sickneſs to be long, and the Patient in danger of Death, yet at laſt ſhall amend; ſo that if the 1ſt and 10th agree, the Man ſhall die in his Bed by Rheum, or drowned in Water; he is afraid of Men in Arms. This Figure is indifferently good in all Demands.

Via.

By this Figure in the 8th Houſe, the Perſon ſhall die of this Diſeaſe; if the firſt and 10th agree; the Man ſhall not Inherit, the Man trading, ſhall bring nothing home. In all Queſtions, you can propound in this Houſe, this Figure is evil, but in Negromancy.

The Power and Strength of the Sixteen Figures in the Ninth Houſe.

Acquiſitio.

In this Houſe, this both ſignifie, the Man ſhall have the Benefice, and ſhall be rich in Church-Goods, and a good Man, and ſhall take Orders; the Scholar ſhall be a Doctor or Counſellor; the Dream will come to a good end; the Books ſpeak of Church-Affairs. This Figure is good in all Demands.

Amiſſio.

This denotes, that the Benefice ſhall be obtained, and the Books ſpeak of Love-Affairs; 'tis not good for the Scholar, for he will not Study, but be a Ruffian; he ſhall not thrive in his Voyage and Trading. This Figure is evil in all Demands that can be made.

Ninth Houſe.

Fortuna Major.

This Figure denotes, the Man to be a Biſhop or Abbot, or have the Benefice he wiſhes for; he dreams of Kings, *&c.* and ſhall come to a good end: 'tis good for the Scholar, for he ſhall be a Man of Honour, and Learned. This Figure is good in all Demands, eſpecially in Learning.

Fortuna Minor.

This ſignifies the Man to be of great Learning, and ſhall have the Benefice he wiſhed for; the Prieſt is an honeſt Man; his Books ſpeak of great Men and Matters. And in all things you can demand, this Figure is good, declaring only a little Cholerick-neſs.

Latitia.

This Figure is in this Houſe indifferently good for Church Matters; the Man ſhall have the Benefice: 'tis good for Scholars, for Gardens, Meadows, and Religious Perſons. And this Figure is good in all things you can demand in this Houſe.

Triſtitia.

This ſignifies ill to Church-Affairs: the Man ſhall not attain the Benefice, unleſs the 4th and 10th conſent; Delays in Voyages, to learn a Science 'tis good; and for Scholars, and things of Secrecy, this Figure is ill in all Demands.

Fuel

Ninth Houſe.

Puella.

This Figure in this Houſe, ſignifies, that the Man ſhall have the Benefice by procurement of Women; the Scholar will not Study, but be inclined to Amours; the Ship ſhall come home with good Merchandizes; 'tis good for a Traveller: This Figure is indifferently good in all Demands; in Muſick, 'tis very good.

Puer.

This ſignifies, the Man ſhall not have the Benefice, but by ſome crafty means in Church Affairs; this Figure is ill in Voyages: 'tis dangerous, and the Ship is in great danger to be taken: the Scholar Studieth nothing but War; in all things you can demand in this Houſe, this Figure is evil.

Rubeus.

When you find this Figure here, 'tis ill in all demands; but ſuch as relate to Buildings, Robbing and Spoiling, and ſuch-like, in which 'tis good; if you make a Figure, to know what ſhall happen to him, which takes a long Journey, it ſignifies, that without doubt, he ſhall either be robb'd, or ſlain by the way.

Albus.

This Figure in this Houſe, ſignifies great Learning, in all things you can demand: it denotes good for the Church, and that the Man ſhall have the Benefice: 'tis good for the Scholar: 'tis good for Gain: the Ship ſhall return with Riches. This Figure is good in all Demands.

Ninth Houſe.

Conjunctio.

This Figure in this Houſe is good, as well for the Church as for the obtaining of a Benefice: 'tis but indifferent for a Scholar, ill for a Dream; the Merchant ſhall be robb'd by the way. In all things, this Figure is indifferent good.

Cauda Draconis.

This ſignifies evil to the Church, and for the Benefice, and all other things you can demand, this Figure is evil; eſpecially for a Meſſenger, for he ſhall be robb'd, and purſu'd by Vagabonds: the Ship ſhall be taken by Pyrates, or come with ſmall Gain.

Caput Draconis.

This denotes good to the Church; the Man ſhall have the Benefice; the Dream ſhall come to a good end; 'tis very good for the Scholar: the Ship ſhall come ſafe with Riches: the Meſſenger ſhall come quickly. This Figure is very good, and that the Man ſhall obtain his Suit.

Carcer.

In finding of this Figure, 'tis ill for the Church; the Man ſhall have the Benefice, but it will be long firſt, and by great Pains: 'tis good for the Scholar, and indifferent for Gain: the Meſſenger is in great danger to be taken: and in all other things, this Figure is evil.

Populus.

Ninth Houſe.

Populus.

This in the Ninth Houſe, is indifferent for the Church; as for the Benefice, it is but mean; 'tis indifferent for the Scholar; the Ship ſhall come ſafe to Port. In other things you demand in this Houſe, this Figure is indifferent, except for Voyages: for which 'tis very good.

Via.

By this Figure in this Houſe, 'tis ill for the Church; the Man ſhall not have the Benefice; 'tis good for the Scholar; the Man hath dreamt of Water; 'tis ill for Gain, and in all things, except long Journies, which ſhall come ſafe; but be long by the way: he ſhall bring Letters mentioning a Voyage.

The Power and Strength of the Sixteen Figures in the Tenth Houſe.

Acquiſitio.

This denotes a good time to go to a Prince, to get Honour, and to receive Gifts: 'tis good for Phyſicians, and to take Medicines: the thing miſſing, will be found, and is not ſtolen; he ſhall have the Honour he deſires: And indeed, this Figure is good in all things, eſpecially to go to any great Man.

Amiſſio.

This denotes Honour and Glory; the Party is given to Leachery: 'tis good to take Phyſick: the thing loſt, is ſtolen, and will not be had again; unleſs the Seventh agree; the Mother is Cholerick. In all the Demands you can make, this Figure is ill, except to have the Favour of a Princeſs.

Fortuna

Tenth Houſe.

Fortuna Major.

This is good for him that would go to a Prince, for he ſhall have Honour; the thing miſt, is not ſtolen, but ſhall be had again: 'tis good for a Prince to take a Voyage; if the Prince be ſick, he ſhall be well again. In all Demands in this Houſe, this Figure is much better than the other.

Fortuna Minor.

In this Houſe, the Perſon ſhall have great Friendſhip with Princes, more eſpecially in War; the King is ſick, but ſhall mend, and not die: the Phyſician is good, and the Medicine likewiſe: the King loveth him who maketh the Queſtion; he that pretendeth to be a Lord, ſhall be a Lord. This Figure is good in all Demands.

Lætitia.

In this Houſe, the King or Lord is not ſick: 'tis good for Honour: the Phyſician is a good Man, and his Medicines are good; 'tis good for the Mother, Uncle, *&c.* the King loveth the Servant, whereby he ſhall have Profit; the Lord ſhall govern Lands; the King or Lord ſhall do Juſtice.

Triſtitia.

By this it is an evil time, and unlucky to get Honour; the King is in danger to loſe his Realm; 'tis ill for the Phyſician, and to take Medicines; the thing loſt, will never be had again; 'tis ill for the Mother; the King or Lord loveth not the Perſon. This Figure is ill in all things, except tilling of Land.

Tenth Houſe.

Puella.

This denotes, that the Perſon ſhall have Honour by the King, with Hearts content; 'tis good to get the love of Women, and alſo to have gain by Trading; the things miſt will not be found again; the King will remain long in his Realm. This Figure is good in all, but War.

Rubeus.

Any Queſtions which you may propound in this Houſe, are not worth any thing, only ſignifying Choler, Blood, Treaſon, Sadneſs; it doth ſignify Victory at firſt, and loſs at laſt. 'Tis good to buy Armour and Harneſs, and Fireworks; and in all others 'tis evil.

Fuer.

This denotes the perſon ſhall have Honour by Kings, eſpecially in War: 'tis good for the Phyſician, and to take Phyſick; the King ſhall not ſtay long in his Realm: the King ſhall have Victory over his Enemies. In all other Demands, this Figure is indifferent.

Albus.

This in the tenth Houſe, denotes Friendſhip from Kings and Great Men; 'tis good for the Phyſician, and to take Phyſick; the Sickneſs will be quickly gone; and the King ſhall remain long in his Realm. In all Demands you can make, this Figure is good.

Con-

Tenth Houſe.

Conjunctio.

This Houſe ſignifies, a mediocrity in Honour: he ſhall be Secretary to ſome great Lord: 'tis indifferent in Medicines: the King ſhall die of the Diſeaſe; the Perſon ſhall be Baniſhed; the Party ſhall win the Suit. This Figure is good in all things you can demand.

Cauda Draconis.

This Houſe ſignifies loſs of Realms and Kingdoms: this Figure is very ill in all Matters. In all Queſtions and Demands, this Figure ſignifies, Death, Treaſon, and loſs of Goods, and is very ill, but in matters of War; but for works of Fire, or Chymiſtry, 'tis good.

Caput Draconis.

By this, the Perſon ſhall have Honour at Courts, and in Kings Services: the thing loſt ſhall be found, and the Phyſician is a good Man; and 'tis good for Phyſick. In all things which you can demand in this Houſe, this Figure is good, but for War, always ſignifying Peace.

Carcer.

In this Houſe, the perſon ſhall obtain Honour from Princes, by means of Women; the Impriſonment of a King; loſs of Goods: 'tis good for Phyſicians, and to take Phyſick. The ſick Perſon ſhall die; the King ſhall live long. In all other Demands, this Figure is not good.

Tenth Houſe.

Populus.

This implyes a great many People aſſembled by Order of ſome Prince, about ſome Agreement of Peace; 'tis good for Honour, and for the Phyſician, and to take Phyſick: the Friend is juſt, the King loveth not the Man. This Figure, in this and all others, is indifferent.

Via.

'Tis good to go to a King, for he ſhall obtain Honour: 'tis good to take a Medicine: the thing loſt will not be found: the King loveth the Perſon meetly; 'tis not good for the King to go to War. In all other Demands you can make, this Figure is indifferently good.

The Power and Strength of the Sixteen Figures in the Eleventh Houſe.

Acquiſitio.

This denotes, a good and truſty Friend, as alſo great Aſſiſtance from Friends; the Mother, the King and Counſellor, are full of Money, and they ſhall not be robb'd: thy Friend which dwells far hence, is well affected to thee. This Figure is good in all Demands, eſpecially for a Friend.

Amiſſio.

This in the 11th Houſe, ſhews no Fidelity in the Friend: he will not help you, but do you more harm than an open Enemy: the Fortune of the Querent ſhall be ill; and indeed, in all Demands that can be made in this Figure, it is evil, except for Lewd Women.

Fortuna

Eleventh Houſe.

Fortuna Major.

This denotes the Friend to be good and faithful: the Mother and King have much Money, thy Friend loves thee well, and will do thee Service: the Perſon ſhall have Friendſhip with Kings and Lords: indeed this Figure in all Demands can be made, is good and profitable.

Fortuna Minor.

This implies, the Friend is truſty, and willing to aſſiſt thee; thy Friend, which is far hence, is good: the King is well ſtored with Money, and is in danger to be robb'd. In all Demands this Figure is good, eſpecially in matters of Love.

Lætitia.

Here ariſes encreaſe of Friends, and of no ſmall Account: the Fortune of the Querent is good, the Friend is truſty, the King hath much Money; the Promiſe is good; the beginning of the King's Reign will be good: And this Figure in all Demands that you can make, is good.

Triſtitia.

This ſignifies ill Fortune to the Querent, and a Man of an ill mind toward his Friend: the Promiſe ſhall take no effect; the Year will be Barren, and things ſcarce: this Figure is ill in all Demands in this Houſe, except for Invocation of Spirits. *Pu-*

Eleventh Houſe.

Puella.

This ſignifies in this Houſe, the enjoying of a Lady; good Fortune to the Querent, and the thing you wiſh for: the Friend far hence is good and friendly, and in Health: and in all demands in this Houſe, this Figure is very good.

Puer.

By this you will find, the Friend is good, eſpecially unto Soldiery: the Promiſe will be kept: 'tis good to apply to any Vocation; the Fortune of the Querent is mean. In all Demands you can propound in this Houſe, this Figure is but indifferent.

Rubeus.

The Querent ſhall have ill Fortune: thy Companions & Friends be ill, and by them wilt come to ill: thy Hope will take no effect: the King is low of Money; and if not ſo, he is in danger of being robb'd. In all Demands you can make in this Houſe, this Figure is ill, but for Bleeding.

Albus.

This Figure denotes good Fortune to the Querent: the Friend is good and truſty, and will help you to the Entrance to the King: the Mother hath ſtore of Money. This Figure is good in all Queſtions in this Houſe, eſpecially for a Friend.

Eleventh House.

Conjunctio.

This in the Eleventh House, is but mean Fortune to the Querent; 'tis good in things Mercurial. Thy Friend is no Dissembler; the Entrance of the King will be good; and in all things you demand, this Figure is good.

Cauda Draconis.

This signifies very ill Fortune to the Querent; and the thing demanded shall have an evil end; the King's Entrance shall not be good; the King's, and Mothers Money shall be stolen. All things signified by this House, are evil, except for Fireworks and Ladies.

Caput Draconis.

This denotes good Fortune to the Querent; the Fortune of the thing demanded shall be good, but it shall be had with great labour. In all things you can demand in this House, this Figure is good, especially in Church-Matters.

Carcer.

This denotes the Fortune of the Querent to be mean, but thy Friend and Companion is very faithful; the thing desired is good, but shall be long before it takes effect. In all Demands, this Figure denotes great Travel and Pain.

Populus.

Eleventh Houſe.

Populus.

This ſignifies many Friends, and the Fortune of the Querent ſhall be good, and the Iſſue of the thing demanded; the Mother and King have much Money; the Year is good: And in all Demands, this Figure is very good.

Via.

This ſignifies Joy among Friends, and that the Fortune of the Querent ſhall be good: the Promiſe is good; the thing deſired will take effect. This Figure is good in all Demands in this Houſe.

The

The Power and Strength of the Sixteen Figures in the Twelfth Houſe.

Acquiſitio.

This in this Houſe, ſignifies, the Priſoner ſhall not be diſcharged; 'tis not good to beſtow any thing in great Beaſts; the Horſe is not ſwift, and hath a Diſeaſe in his Head. In all demands you can make, in things touching this Houſe, this Figure is evil, ſignifying Pain, and no Profit.

Amiſſio.

The Priſoner ſhall not come out of Priſon, but ſhall be Sick; 'tis not good to buy Horſes; the Horſe loſt ſhall not be found again; the Perſon ſhall be poor, yet pay his Debts, and ſhall be baniſhed his Country: This Figure is ill in all Demands.

Fortuna

Twelfth Houſe.

Fortuna Major.

By this, the Priſoner ſhall be delivered, and ſhall not be ſick there-in; the Perſon ſhall have no fear: 'tis good to buy Horſes, for they will be good; and the Horſe loſt, will return again. This Figure is good in all Demands.

Latitia.

The Priſoner ſhall not be long in Priſon: 'tis not good to aſſault the Enemy; the Perſon ſhall not be Priſoner: 'tis very good to buy Beaſts, for therein is much Profit; 'tis good to Till the Ground; and indeed, in all things you can demand in this Houſe, this Figure is good.

Fortuna Minor.

This ſignifies, the Priſoner ſhall eſcape from Priſon; the Perſon ſhall loſe much by his Enemy; he ſhall be ſore impriſoned. This Figure is good in all Demands in this Houſe, but to obtain Maſterſhip, 'tis not good.

Triſtitia.

This Figure doth denote a great number of Enemies, mighty and ſtrong; there ſhall be great heavineſs for the loſs of a Servant. Indeed this Figure is very evil, in all the Demands that can be made in this Houſe.

Puella.

Twelfth Houſe.

Puella.

This in the 12th Houſe, ſignifies Profit and Commodity by Travel, loſs for Enemies, for that they have offended God. This Figure is very good, in all the Demands that can be made in this Houſe.

Rubeus.

This ſignifies great Poverty and Deſolation, in ſtrange and far Countries; with few Enemies; the Perſon ſhall have much Pain, and very ſmall Profit all his Doings. This Figure prognoſticateth an ill Iſſue of all the Demands in this Houſe.

Puer.

This denotes Anger and Indignation from great Men, and alſo Anger againſt thy own Friend; 'tis good to buy a Horſe: 'tis good to go in face of thy Enemy. This Figure is very good in all Demands.

Albus.

This Houſe denotes a ſhort and ſpeedy Deliverance out of Priſon; 'tis good to buy Beaſts, for there will be much Gain; the Man ſhall be rich, and ſhall not be tormented. This Figure is very good in all things you demand.

Conjunctio.

Twelfth House.

Conjunctio.

By this Figure, thy Company is ill; and the thing lost, will be found again; to buy Beasts is indifferent, and so is to buy Lands and Heritages. This Figure is mean in all Demands that can be made in this House.

Cauda Draconis.

This signifies, thou shalt be detained a close Prisoner; 'tis not good to buy Cattel, or to Till the Ground; the thing lost will not be found again; he is in danger to be poor, and to have much ado in his Life-time. This Figure is ill in all Demands.

Caput Draconis.

This House signifies Deliverance of Prisoners: 'tis also good to Manure the Earth, and to buy Heritages and Cattel; the Horse you will buy is good: and in all your Demands in this House, this Figure is good.

Carcer.

This denotes but an indifferent Fortune to the Prisoner, or to him that would assault his Enemy; the Person shall be taken Prisoner, but shall not abide long there; in all other Demands in this House, this Figure is very indifferent.

Twelfth House.

Populus.

The Prisoner hath many Enemies, which seek his Death; meddle not with thy Enemy, for he shall overcome thee; 'tis good to buy Beasts: in all other Questions you can demand in this House, this Figure is of a very evil nature.

Via.

This Figures in this House, signifies a Deliverance out of thy Imprisonment, without incurring of Displeasure; 'tis good to buy Cattel and Heritages; and in all things you can demand, this Figure is very good.

CHAP. XI.

Brief Description of the Twelve Houses; answering all Doubts and Questions, which may be naturally desired in this our Elementary Life.

The First House.

THE *Querent* is, *First*, He or She, that propounds the Question.

The *Quesited* are, He or She, or Things Enquired after.

Idly, The Figure is Radical, when the Querent comes to thee with true Affection and Intention.

dly, The Figure is verified also by certain Moles, Marks, or Stars, about the *Querent* or *Quesited*.

Example. If the Lotts which rule the Hour, or any of the four Angles, there are Moles, according to the Figure or Lotts: then consider the Lott in the Ascendant; there you shall find them.

1. *Puer*, in the first House; a Scar in th
Head or Face, or Burnt, or dark Mole.
2. *Conjunctio*, there they are on the Belly.
3. *Puella*, then on the Back-bone.
4. *Rubeus*, on the Arms.
5. *Carcer*, on the Feet.
6. *Via*, on the Breast or Stomach.
7. *Albus*, the Belly.
8. *Fortuna Major*, the Legs.
9. *Populus*, the Knees.
10. *Cauda Draconis*, the Thighs.
11. *Caput Draconis*, the Belly.
12. *Acquisitio*, the Head; Scars or Moles.
13. *Latitia*, the Throat.
14. *Amissio*, by the Navel.
15. *Tristitia*, the Secrets.
16. *Fortuna Minor*, a Spot on the Face.

If the Significator of the Moles be in the
7, 8, 9, 10, 11 or 12 Houses, they are visible
the Eye: if in the other Houses, not to be so

If the first Lott goes into other Houses, the
is a Mole.

Now of the Time when things come to pa
it is taken from three Parts, *viz.* Fixed, Co
mon, and Moveable: if the Lotts are moveabl
the first signifies Weeks; if common, a Mont
if fixed, a Year and two Months.

Things are hindred commonly, or frustrate
by ill Aspects, as □ ♂, or ill Lotts, or bad Co
pany, as you have been formerly taught.

Things are finished, or brought to pass by go
Aspects, as △ ✶, or ☌, good Company,
good Lotts, *&c.*

Thi

In *Pag.* 125. you have a Table, of great use: ewing the Names of the Lotts or Figures, and ow they are Rais'd, in Power or Weakness.

e Points of the Compass demonstrated, according to the Lotts, by the Twelve Houses.

These Rules will direct you, when you have desire to know, what Part of the World it's best to live in; *First*, Look for ☉, or good Lotts, and observe what part of the Earth: the Compass will guide you in your Journey, and lead you to the place of Gain.

1. *Puer*, in the first House; a Scar in th
Head or Face, or Burnt, or dark Mole.
2. *Conjunctio*, there they are on the Belly.
3. *Puella*, then on the Back-bone.
4. *Rubeus*, on the Arms.
5. *Carcer*, on the Feet.
6. *Via*, on the Breſt or Stomach.
7. *Albus*, the Belly.
8. *Fortuna Major*, the Legs.
9. *Populus*, the Knees.
10. *Cauda Draconis*, the Thighs.
11. *Caput Draconis*, the Belly.
12. *Acquiſitio*, the Head; Scars or Moles.
13. *Lætitia*, the Throat.
14. *Amiſſio*, by the Navel.
15. *Triſtitia*, the Secrets.
16. *Fortuna Minor*, a Spot on the Face.

If the Significator of the Moles be in the
7, 8, 9, 10, 11 or 12 Houſes, they are viſible
the Eye: if in the other Houſes, not to be ſe

If the firſt Lott goes into other Houſes, the
is a Mole.

Now of the Time when things come to paſ
it is taken from three Parts, *viz.* Fixed, Co
mon, and Moveable: if the Lotts are moveabl
the firſt ſignifies Weeks; if common, a Mont
if fixed, a Year and two Months.

Things are hindred commonly, or fruſtrate
by ill Aſpects, as □ ☍, or ill Lotts, or bad Co
pany, as you have been formerly taught.

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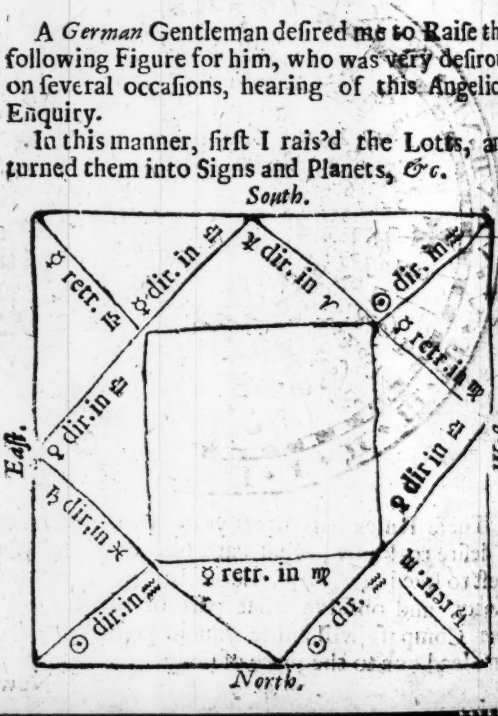
Now we will proceed on to the 12 Houſes in ſhort, and leave out the two Witneſſes and the Judge, and draw our Judgment from the 12 Points, then raiſe your Lotts, as in the beginning; you may (if you pleaſe) transform them into Planets and Signs, *&c.* As *Fortuna Major*, ☉ dir. ♒. and *Fortuna Minor*, ☉ retr. ♉, as you are taught in the Table beforementioned.

A *German* Gentleman deſired me to Raiſe this following Figure for him, who was very deſirous on ſeveral occaſions, hearing of this Angelical Enquiry.

In this manner, firſt I rais'd the Lotts, and turned them into Signs and Planets, *&c.*



Judgment from the first House.

The first House signifies, the Life, Temperature and Corporature, ☿ retr. in ♎, or *Amissio* is in the Ascendent, represents this Querent wonderful, according to former Rules, *viz.* a tall Man. Turn to the place of Description of the Body.

De Vitæ qualitate, & quantitate.

Quest. 1. Concerning Life, and length of Days.

Answer this Question; consider first, if thy Lott on the Ascendant be fixed, movable, or common.

Secondly, Consider if thy Ascendant is free from ill Company or Aspects: if fix'd Lotts, and good Aspects, long Life; if common, a middle Age; if movable, a short Life; if not helped with good Aspects, behold from 4, 6, 8 or 12 Houses, long Life: but if the first goes into the 6th, 8th or 12th, with ill Company, a short Life, and the same if the first is beheld from ill Houses or Places: I judge that our Querent may live to a good middle Age, because the four Angles are possessed with indifferent good Lotts. His Opposite is *Puella*, the 10th; it looks on the Ascendant with a □, and so doth the 4th; but yet we have no need to fear a Stroke to Destruction: neither do we find, that *Amissio* goes out into any other House of ill.

De Nati Accidentibus.

Queſt. 2. Of the good or ill Accidents, attending Life.

It may be expected from good or ill Lotts or Figures, which poſſeſs the firſt of the Principal Places of the Figure: if good, it ſignifies good in the whole Life; but if it be otherwiſe, his days will be full of Trouble.

If *Carcer* or *Triſtitia* is in the Aſcendent, much Melancholy and Calamities may be expected; they are two Lotts ruled by ♄.

If *Puer* or *Rubeus* be there, generally mad, cholerick, haſty ſort of Perſons, becauſe ♂ rules thoſe two Lotts, and oftentimes meets with Thieves.

If *Drag. Tail* in the firſt, never without Scandal and Diſgrace; and ſuch ſorts of Accidents will be. And thus we muſt conſider the good and bad.

Obſerve alſo, when the firſt Lott moves into an ill or good Houſe, the Accidents of Man may be traced, and ſo on.

Ill Company, and Aſpects from ill Places, hinders the exceſs of good; ſo on the contrary, the good prevents the mortal ſtroke of evil.

Now if you deſire to know the Time of the good or ill, conſider if thy Lotts in the principal Places, be Fixed, Mean, or Common, as the former Rules direct; ſo according to the good or evil

evil Lotts, you may expect good or ill. Consider in what part of the Figure your Lotts are; so you may easily know what is coming, good or ill; if in the 10th House, good Lotts, Honour and Credit; if the Lott is ill, expect the contrary. In like manner consider the rest of the Houses, for your Knowledge.

The *Chaldeans*, and the old Philosophers, have given us other Rules to know the time of Accidents, and to know the Names of Persons, which are as follows.

The First Rule.

A	B	C	D
♈ ret. ♉	*Tristit.*	*Caput* ♉	*Albus.*
25 11	30 58	3 11	5
E	F	G	H
F. Min.	*F. Maj.*	*Rubeus.*	*Puella.*
1 41	66. 56	19 9	82 6
	264.		
I	K	L M	N O
Acquisit.	*Caud.* ♌	*Puer.*	*Amissio.*
79 13	2 8	120 79	6
P Q	R S	T U	X Y
Via.	*Carcer.*	*Populus*	*Conjunct.*
2 5	30.154.43	5 7	10

The

The Second Rule.

	♄		58		44		30
	♃		47		40		12
	♂		47		40		15
Annos dat	☉	*Maj.*	82	*Med.*	45	*Min.*	19
	♀		82		45		18
	☿		80		49		20
	☽		107		39		15

The first Table shews you the Name of any Person, the Thief that hath stolen, or the name of a Town or Castle, or any strong Place, *&c.*

Note, The Lott on the first House, takes the first Syllable; likewise that of the 10th, the second and third Syllable, of the Letters of the *Light*, which you find in the 4th House; and so you have your desire.

Or thus: Take the Letters of the 1st and 7th House; as often as you take the said Letters, so often move your Figures; if you find it not, take the Letters of the 10th.

The first Figure hath the first Letter of the Name; the 7th and 10th, the Middle; the 4th and 5th, the End of the Name.

First, The Figures under the Lotts of the first, is the number of Years, Months or Days of your Accidents. In this, consider your former Rules.

The Second Table is from the Seven Properties of Nature, which have power to rule over the Lott or Lotts.

Example.

Example. ♄ is Governour over *Carcer* and *Triſtitia*; ſo obſerve the reſt in order, *&c.*

Conſider three ſeveral Ways, *viz.* Strong, Mean, or Weak.

♄ Years 58——44——30

If you deſire to know what part of ones Life may be beſt. Anſwer, If you find good Lotts in the 1ſt, 12th, and 11th, the Querent will be happy in his Minority; if in the 10th, 9th and 8th, in his 20th Year; if in 7, 6 or 5th, in his middle Age; if in 4, 3 or 2d, his later, or old Age. Some ſay, that every Houſe gives 12 Years.

As for what part of the World, your Compaſs will guide you, where ⊕ or good Lotts are; and as to *Eaſt*, *Weſt*, *North* or *South*, forbear thoſe places; ill Lotts are often there.

If thou intendeſt to viſit a Dealer or Friend, and think'ſt, or intendeſt to find him at home.

Obſerve theſe Rules; have an eye to the 7th Houſe, becauſe it's of Dealing, Acquaintance; otherwiſe the 11th Houſe; if *Puella* be in the 7th, and go into the 10th, or in the 1ſt or 4th Houſe, he is at home.

If any Lott in the 7th moves, and move into a Succedent, he is not at home, but at his Neighbour's: if in *Cadent*, far off.

If thou viſiteſt a Brother, have an eye on the 3d. houſe, if a Father the 4th, if thy Maſter, the 10th Houſe.

In the laſt place, if thou deſireſt to know the ſtate and condition of a Perſon abſent; if it be no Relation, take the 7th Houſe, and behold

what

what Lott there is, and if you find him moved into the 6, 8, 4 or 12th Houſes, you may well ſay, he is dead: or if *Via* or *Populus* be there, it's the ſame.

If at any time, you find the Lott of the firſt, 7th, or 3d, or where ever your Concerns are, if you find him to be moved, or go into ill Houſes, as the 8th, 6th, 12th or 4th, it's in danger of Sickneſs, if not Death; but if it go into good Company or Houſes, you may ſay the Party is in good Health.

The Second Houſe.

De Nati Subſtantia & Divitiis.

Queſt. 1. Of the Querent's Subſtance and Riches.

AS for Riches, if there are in the Second Houſe good Lotts or Figures, and free from ill Company or Aſpects, the Native will have Riches; and judge according to Strength.

And ⊕, and *Acquiſitio* in the Firſt Houſe, and alſo good Figures in the Second Houſe, *viz.* good Company, the Querent will be very Rich.

But, if you find good Lotts in the firſt, and ill Lotts or Company in the Second Houſe, it tells you, that Riches will be got, but ſpent extravagantly again.

If

If *Fortuna Major* and *Acquisitio* in the first h. and *Populus* in the second h. great Riches by Industry.

But if the 2d. Figure goeth in the 11th House, of Friends, Riches will tumble in on him.

But if he go into bad Houses, judge contrary.

OH

Mind in what House they pass into, and judge from whence Riches or Poverty comes.

If 3d. House, from Brethren.
If 4th. from Fathers, or Old People.
If 5th. from Children.
If 6th. from Servants, or Cattel.
If 7th. from Wives, Dealers, or Thieves.
If 8th. from Death of Acquaintance.
If 9th. from the Church, or Strangers.
If 10th. from the Master, or Person of Quality.
If 11th. from many Friends.
If 12th. from a Horse, or Cow, or Prison.

Consider this well; for the Native may lose, as well as gain; if you intend to know, consider the Houses and Lotts.

☽ And ♃ Friends, ☽ ♂ Enemies, ☿ ☉ Friends, ☿ ♀ Enemies, ♀ ♃ Friends, ♃ ☽ Enemies; also good and ill Aspects.

This may satisfie the curious Reader, if I persuade no further; if Matters are considered between Party and Party, *viz.* the Ascendant for the Querent, and one of the other House, for the Question.

So

So this Rule may ſerve, to know if Money lent, when to receive it; Wages due, if recoverable.

The Third Houſe.

Uter ex Fratribus aut Conſanguineis, prior morietur?

This place tells you of Brothers, Siſters, Neighbours, Relations, *&c.*

1. IF you have a deſire to know the ſtate and condition of them, familiarity or love: conſider the Lotts and Planets, of their Nature, Aſpects and Company, and their going into good Houſes, and you may expect very ſweet-natur'd Brethren and Neighbours; but if thou findeſt *Rubeus*, or *Cauda Draconis*, thou mayeſt expect a damn'd Pack of them, to eat thee out of houſe and home, and beat thee ſoundly; if *Populus* is there, they will be about thy Ears, as a Swarm of Bees.

2. If thou art willing to know the State of an abſent Brother, *&c.* conſider the foreſaid Rules.

3. As for thy Inland Journies, follow the ſame Rules.

4. Try, and ſearch, (if thou miſtruſt) whether Noiſe, or Reports are true.

5. Or, if it be good to take their Counſel.

6. As

d. As for the number of Brethren, look in the
d Houſe, and ſee how many Aſpects or Planets;
here are ſo many Brethren. If Female Lotts
r Planets, you may ſay Sifters; if Male, Bro-
ers.

Conſider your Rules well, and turn to your
rmer Tables for your Direction, to diſtinguiſh
ood from Evil.

The Fourth Houſe.

De Fine cujuſlibet Quæſtionis.

THIS Houſe is called the North-Angle of the Earth; and it is the Judgment of many, hat it ſignifies the Manner and Method of all hings propounded by a Queſtion.

Note, The Quality of the Lotts of the 4th. Houſe; if thou art willing to Buy Land or Houſes, the firſt is the Buyer, 7th the Seller, and the oth h. the Price; the 4th ſignifies the thing to e bought; if good Lotts in the 4th. the thing s a good thing, Houſe or Land, *&c.*

If the firſt Lott goeth into the 4th, the Buyer will have his deſire, and the ſooner, if *Populus* or *Via* be in the 4th Houſe.

2. Will the Houſe or Land be proſperous? if Companied well, and beheld by good Aſpects; if *Carcer* in the 4th Houſe, it's good plain ground; if you find in the 4th, *Puer*, *Fortuna Major*, or *Acquiſitio*, it's hilly and mountanous.

If

If *Amissio*, *Conjunctio* or *Carcer*, very good if *Populus*, *Via* and *Rubeus*, watry; if *Albus Puella*, ♀ ☽, and *Tristitia*, very rugged.

3. Is it good to move to another House? If thou findest good Lotts in the 1st and 4th House move not; and if the 7th House is free from ill Company or Lotts, it's a sign that the Place will be prosperous, where thou intendest to go; if those places are ill, the contrary.

4. If Treasure is hid: See if the first Lott and 4th are good, and the first moves into the 4th; then assure your self there is Treasure; if ill Lotts and Company, no good.

5. If thou art willing to know, if ever to Enjoy thy Father's Estate. Consider the former Rules; and for further light in this, if the 1st or 2d Lott goeth into the 4th House, it's a certain Testimony to enjoy the Father's Estate; another Testimony is, if one Planet hath power over the 1st and 4th House, the same.

Now the last Question is, to let you know, how to find a thing when it's mislaid: If the 2d Lott is in an Angle, the things are with the Querent, or where he uses to go, or be; if the 2d go into the 11th House, then in the Hall, Parlor, or chief Room; if the 2d go into the 10th, the place where the Querent's Wife or Maid-Servant useth; if the 2d go into the 6th House, where Servants frequent, *&c.* Consider the nature of the Lotts.

The Place where the Things missing are laid, according to the Points of the Compass.

Puer,	East.
Fort. Maj. & Min.	East by N.
Acquisitio,	East by S.
Populus & Via,	North.
Rubeus,	North by W.
Puella & ♀	West.
Tristitia,	West by N.
Carcer,	South.
Amissio,	South by E.
Conjunctio,	South by W.

Turn to *pag.* 213. and you will see the Compass at large.

The Fifth House.

De Fœcunditate alicujus, aut Sterilitate.

THis House gives you to understand of Fruitfulness or Barrenness in Women, or Men; to know where the Fault lyes.

In this case, you are to consider the First House, the 7th, 5th and 11th House.

Consider your former Rules; If you find fruitful and good Lotts there, then no fear of Children, and Pleasure enough; but if you find Barren and ill Lotts in those Houses, you may expect the contrary; and if you find the ☌ or *Tristitia*, in the 5th, or beholding the 5th, no Issue. And you may tell the Querent, that he hath but

little Pleasure, and is heavy-hearted, and melancholy: judge according to the nature of the Lotts, more or less.

It's a certain Truth for Children, if the first go into the 5th, or the 7th into the 11th h.

If you find Watry Lotts in the 5th house, there's generally Miscarriage.

If Female Lotts in the 5th House, a Girl.

If Masculine Lotts in the 5th h. a Boy.

If Double-bodied Lotts, Twins.

There are many which expect News, Letters, or Messengers.

The first House and Lott, to him that sent the Messenger; the 7th, and his Lott, is him to whom the Letter is sent; the 5th, the Messenger, and his Decision.

If the 5th House is beheld by good Lotts or Aspects, the Messenger does his Business with Credit.

If the 5th Lott go into the 2d, the Quesited brings Money with him; if the Lotts are ill, then it may bespeak the Letter-Carrier to be Drunk by the way, or some ill.

In the last place, if you intend to go to Play at any Game, see if the Lott of the 1st. House goes into the 5th, or the 7th moves into the 2d.

Again, If you find ⊕, ♃ or ♀ in the 5th h. hope well; if thou find to the contrary, keep thy Credit, and thy Money too.

The

The Sixth Houſe.

An in Morbum incurſurus ſit aliquis eo Anno?

THis Sixth Houſe gives an account of Sickneſs. In this Concern, caſt your Eyes on the 6th or 8th Houſes, and firſt ſee how they are afflicted, or if good or ill Lotts.

And as for the Parts of the Body afflicted, they are obſerved from the Lotts or Houſes forementioned; as *Acquiſitio* the Head, and ſo on.

If the firſt is found in the 6th, 8th or 4th Houſes; if ill Lotts, Death is approaching; if good, the contrary.

Conſider the nature of the Signs of the ſaid places, of Fire, Air, Earth or Water; ſo judge of the Diſeaſe and Cauſe.

If Fiery Lotts, Fevers, or ſuch like.

If Watery, Flegm, and cold Humours.

If Earthy Lotts, the Rheumatiſm, Gout, *&c.*

If Earthy, then Melancholy, eſpecially if they are the Lotts which ♄ rules, as ♑ and ♒, called *Carcer* and *Triſtitia*, *&c.*

If you would know, if the Diſeaſe is Acute or Chronical; if thou findeſt Fixed Lotts in the 6th Houſe, the Diſeaſe or Diſtemper is of long ſtanding; if thou findeſt them moveable, the Diſeaſe is of a ſhort ſtanding.

If ill Lotts are in the 6th, 4th or 8th Houſe, it's ſo much the worſe; if good, the Sick will

recover ſpeedily; but if a good Lott is in an ill Houſe, his Good is ſomething leſſened; likewiſe, an ill Lott in a good Houſe, he is ſomething hindred of his Evil.

De Medico, & Medicina.

An Medicus Ægrum ſit juvaturus?

Prima datur Ægro aut Quærenti, ſexta Morbo, ſeptima Medico, decima Medicamento: bonæ exiſtentes figuræ, bonum indicant effectum, & è contrario: In decimo teſtes & judices, multum valent, proinde conſiderandi: Septima datur Medico; ſi igitur prima, ſexta, ſeptima ſint bonæ & fortunatæ & concordes, ſanatum iri Ægrum à Medico ſperabis, & è contra.

Quod ſi prima, ſexta, & undecima ſint bonæ & fortunatæ, proximam ſanitatem judicabis, & convaleſcentiam; quam undecima indicat.

To know if the Sick will Live or Die.

Conſider, if the Lott of the Firſt Houſe goes from good Company to ill, the Party will be weaker every day: and if beheld from the 4th or 8th Houſe by ill Aſpects, the Party certainly dies. But when your Figure is ill, and moves into good Places and Company, you may ſay, the Party will live, if the 6th h. does not afflict the ſame; if the Lott in the 8th h. moves into an Angle, and afflicted, Death.

If

If a Figure in the first goeth into the 8th house, it shews Death to the Sick: If the 8th go into the 10th house, the Party dies.

If thou intend'st to have good and honest Servants, or gain by small Cattel, see that the 6th house is not afflicted, nor ill Company, but good good Lotts, and thou mayest venture: but if not so, thou wilt find, that thy Servants and small Cattel will be a plague to thee.

The Seventh House.

De Amore.

LOve is the chiefest thing which is to be enquired after in these Days, and to know if it be durable.

Amoris firmæ fixæque, & Figura fixum indicant, mobiles mobilem; bicorporeæ, mediocrem. Idem indicat, si fixæ Figuræ sint in Angulis, aut mobiles in Cadentibus, &c.

Quest. 1. Shall the Querent Marry?

Answ. Sure enough, if you find the first Lott and 7th Lott in good Aspects, as △ ✶ ☌, and good Company, *&c.* but if you find ill Lotts in the first and 7th, beheld by a □ or ☍, little hopes of Marriage.

Quest. 2. If you desire to know if thy Wife

or Sweetheart is chaſte, or has another Friend: Conſider well on the 7 Properties of Nature, as I have brought the Lotts into Signs and Planets, as you ſee:

If in the 7th, ♄ and ♂, and not in their own Houſes, then ſhe loves another.

If ♄ be there, ſhe loves another, but Melancholy keeps her Chaſte.

If ♂ be there, ſhe gives ſtroak for ſtroak.

If ♃ be there, very ſeldom Chaſte, for her freſh Blood will fly.

If ♀ be there, a Gameſom Lady, given to youthful Sports, and talks Bawdy; but chaſte, when many think her to be a Gameſom Whore.

If ☿ in the 7th Houſe, her Fancy flyes as many ways as the Wind blows, and many pretty Sparks have left her.

If ☽ there, Chaſte, but ſaid to be a Whore.

If ☉ ☌ be in the 7th, very Chaſte.

Queſt. 3. If you deſire to know which ſhall die firſt: Conſider the firſt and 7th Houſe; ſee which Lotts are ſtrongeſt, or which weakeſt: the ſtrongeſt live longeſt, if they are free from ill Eyes of the Lotts of the 4th, 8th and 6th Houſes.

Queſt. 4. *An Mulier autem ſit aliquem in Maritum obtentura? Videat 7 & 8, ſi enim 7 cum 8 jungatur, obtinebit.*

Si

An Conjunx aut Amasia Casta sit?

Si in septima si sit,
- ☿ ☿ in ♍
- ☉ dir. in ♒
- ☉ retr. in ♉
- ☿ dir. in ♈

Castam,
- ♄ ♂ in ♐
- ♄ retr. in ♏
- ♀ retr. in ♎
- ☽ full in ♑

Corruptionem ejus, Filiorumque ab ipsa producendorum Luxuriam,
- ♄ retr. in ♊
- ♀ retr. in ♎

Vide 1, 7, 12 *&* 8, *in quibus si sit,*
- ♀ retr. in ♎
- ♄ retr. in ♊

Aut hæ Figuræ seipsas invicem producant; aut saltem una ex his ex aliis nascatur, impudicam significant: si sit, castam indicant.
- ♄ retr. in ♏
- ☽ full in ♑
- ☉ dir. in ♒
- ☉ dir. in ♉
- ☿ dir. in ♈
- ♀ dir. in ♎

Si ♀ dir. in ♎, *nascatur in* 9 *aut* 7, *& sit in prima aut nona, diligit ipsa Juvenem imberbem.*

Si ♄ retr. in ♏, *aut* ♄ retr. in ♊, *non possunt judicare Amasii qualitatem.*

Si ☽ plen. ♑, *ab illis malis Figuris in his Domibus producatur, meretricem publicam.*

Si ♄ retr. in ♏, *sit in* 12, *& conformetur cum* 7 *aut* 8, *ipsam amore servi consumi significat & indicat.*

If you desire the time of Marriage: if first and 7th, apply by △ ✶ ☌, speedily; if the Lotts are in the South Parts of the Figure, in a short time; if going Occidental Septentrional, a long time before Married. If moveable Lotts in first and 7th, then things will be brought about with great haste: And look back to the Table which direct you to Years, Months and Days.

Quest. 4. Shall the Querent Marry more than once? See if you find double-bodied Lotts in the place of Marriages, and also in △ ✶ or ☌, the Querent may expect to change a Dead one for a Living, many times in his Life: if otherwise, judge the contrary.

Quest. 5. Will they agree after Marriage? If there follows ill Company, or □ or ☍, then say, they will agree like Devils, &c. But if there be good Company, and △ ✶ ☌, they will be like two Pigeons. As for the Shape or Form of the Persons, turn to the Table of Shapes.

Quest. 6. Concerning Law and Controversies, who may have the best? This Question is of great moment, and much in use. Consider well the first House and the 7th, for the best and strongest Lott carries the day: therefore you that propound the Question, if you find ⊕ or good Figures in the Ascendant, you may rejoyce, for you shall pinch the heels of your Enemies.

If you consider the former Rules, *viz.* good or ill Lotts, good or ill Company, the moving of

of the Lotts out of one House into another, the ill Aspects and the good, you may easily Answer all things belonging to the 7th House:

As, Shall I have many Enemies?
Will there be War, or Peace?
Will the Town or Castle be taken?
Will my Dealings be with Knaves, or Fools?
Shall I lose my Dealing, Trade or Money? with other Questions by the foresaid Rules.

Quest. 7. *De Furto.* Now things lost, or stolen, or mislaid, we always observe from the 4 Angles, the 7th House, and the second House; but if a Horse, or Great Cattel, our Rules are from the 12th h. if small Cattel, as Sheep, Hogs, or Dogs, from the 6th House. Observe, the Lott that is projected, or the 7th House, is the Theft: And if you find the 7th Lott and the first in company, the things will soon be returned to the Owner, chiefly when good Aspects. But if the contrary, beheld by □ or ☌, or go into the place not beholden, the Thief hath no desire to return back the Goods.

If the 7th Lott go into the 3d or 9th House, the Fugitive is gone a Journey, or tells you, it's one that lives a great distance from the Querent.

If the 7th Lott falls into the 12th, the Theft is a Prisoner, or under confinement for his Roguery; if ♄ or ☌ there, the same.

If the second Lott be found in another House, the things stolen are sold, or converted into Money.

If

If the 6th or 12th moves into the 9th or 10th House, the Beast lost or strayed is in the Pound.

If the 7th, 6th or 12th House have good Lotts, and ♃ or ♀ there; and also in the second House, if ⊕ be well fortified; great hopes of Recovery of the Goods stolen or strayed.

If you desire to know what way they are gone, mind your Compass, and say, if the Significator of the Theft is in the 10th, South; 7th, West; in the 4th, North; in the First, East. If in Watery, North, in some moisty place; if in Airy, West, in some Mountain; if in Earthy, South, in Deserts or Woods; if in Fiery, East, in open places where Plowing is.

Recovery, if these places, as 7th, 6th, 12th Houses have good Lotts, and beholden by △ ✶ or ☌.

No hopes, if the contrary, as ill Lotts, and beholden by □ ☍.

If you would know the Thief, and of what Age and Sex. We do always mark well the Lott in the 7th House; if we find ♀ or Female Lotts, it's a Woman-kind; if the contrary, Man-kind. If the Lotts are governed by ♄, Old; by ☽, Young; by ♀, very Young; by ☉ and ♃, middle Ag'd.

More Thieves than one; if the Second House is afflicted with many Lotts, many Thieves; if the 7th House is beheld by △ ✶, from double-bodied Lotts, signifies many Thieves. If the 7th go to the 8th, and first and 2d does not agree, and ♄ or ♂, and not beholden by good Aspects, no hopes, but loss.

If

If you are willing to know, if it be one of the House, or a Stranger, that stole thy Goods: Consider, if the Significator of the Thief be moved into the third House, it's a Brother or Relation; or if the 4th House, some of the Houshold; but in a general way, a Traveller or Stranger; if in the 5th, thy Children; in the 6th, a Servant: and so of the rest in order.

Of the time of Recovery. Go to the Table, and that will shew you, if it be Years, Months or Days.

The place where the things stolen are hid; it is taken from the Nature of the Lott of it 4th House.

Eighth House.

De Morte.

The House of Death, or the House of Substance of thy Wife.

CUm de Morte, ejusq; genere quæritur; detur prima Quærenti, ejusque vitæ; octava mori, ejusque generi; bona enim ibi Figura, bonam & laudabilem; mala, malam indicat mortem, consentientibus tamen Angulis, Testibus & Judice. Examina proinde exactè naturam Figurarum essentialem, &c.

Quæ supra.

Concerning Death: We are to be diligent search-

searchers into the first and 8th House; if we find these two Points to be free from ☌, ☐, or ill Company, and to be accommodated with ☉ and good Figures or Lotts, then the Querent may live a considerable time; but if you find it to the contrary, you may say, the Querent's Life is short.

If you desire to know the time of Death, observe, if you find ill Lotts in the first and 8th, beheld by ill Aspects to one another; then you are to see, if those Lotts be Fix'd, Common, or Moveable, then judge according to the former Rules.

The manner and nature of Death, is taken from the Nature of the Lott raised in the 8th House, and also Planets beholding it; if Fiery, Airy, Watery, or Earthy Lotts in the first or 8th House, judge according to the four Elements as afore-mentioned.

♃ or ♀ gives a gentle, moderate and mild Death to the Querent.

♄ by Drowning, Agues, Dropsies, or cold Distempers, &c.

♂ by the Sword or Murdering, Fevers, Choler, &c.

☉ by some Obstructions of the inward Parts, as the Heart, &c. by Faintness and Feebleness.

☿ by Frenzy, Madness, Giddiness, Lethargies, &c.

☽ by Drowning, danger of cold Humours, or by much Travel, decay of the inward Parts.

Mind always, that the 7 Properties are Rulers over particular Lotts, as your Table directs you. When

When you Marry a Wife, or a Husband, it's good to know, if the Fortune or Portion is to be recovered, or if great or ſmall: Look on the 7th Houſe for thy Wife or Husband, and the 8th Houſe, for the Subſtance or Money; and if you find good Lotts or Planets there, and ☉, good Aſpects and Company, hope well; if to the contrary, ill. ♄ ☌ ☋, trouble, if not loſs.

The Ninth Houſe.

De Itineribus; an Iter ſit faciendum?

THis Point of the Compaſs, gives you to underſtand, of your moving, going, or long Journies by Sea and Land; Sciences, Arts, or Church-men.

If one ſhall have his Deſire; behold the 9th h. and if you find an ill Lott there, of the nature of ☋, or ♄, or ♂, or their Lotts, the Querent muſt have a great care of Voyages or long Journies, for he will meet with Miſchief by the way; the ſame, if □ ☌.

But if you find the 9th Houſe free, and a good Lott, with good Company, and Aſpected with good Planets, tell the Querent, that he will have pure Succeſs and Gain, be they Journies, or Sea-Voyages. If the firſt goes into the 10th, and being ſent to the 9th, the Querent may hope well, for he will meet with Riches by the way.

But

But if you find the firſt Lott move, or go into an ill place, or in a place which is in ☌ or □ to the 9th Houſe, you may tell the Querent, that he will be in an ill poſture before he goeth home.

Will the Voyages be long or ſhort? If thou findeſt Lotts in the 9th Houſe fixed, ſay, a long time before return; if common Lotts, a middle time; if movable Lotts, ſoon return.

Good for Voyages and Speed,
- *Acquiſitio.*
- *Caput Draconis.*
- *Fortuna Major.*
- *Fortuna Minor.*
- *Lætitia.*

Good by Land,
- *Lætitia.*
- *Albus.*
- *Conjunctio.*
- *Via.*

Good by Water,
- *Populus.*
- *Puella.*
- *Lætitia.*
- *Albus.*
- *Acquiſitio.*

Ill for the Way,
- *Carcer.*
- *Triſtitia.*
- *Populus.*
- *Cauda Draconis.*

Robbed by the Way,
- *Cauda Draconis.*
- *Rubeus.*
- *Amiſſio.*

Queſt. Shall the Querent be enriched by his Science or Art which he loves?

Anſw.

Answ. The first House is for the Querent, and the 9th House for the thing enquired for: Learn your Rules well and perfectly, and you will find, that this Querent may be answered with ease. If the first and 9th is well fortified with good Lotts, and beheld by good Aspects, and free from the malice of ♄, ♂, and Dragons Tail, you may well judge, that the Party will obtain in his Art or Science, with perfect Gain and Honour: But if thou findest to the contrary, let thy Opinion be chang'd, and judge according to the Power of the Lotts, more or less, *&c.*

Reader, behold one Example: The Figure in the first House. A *High German* came to me, desiring me to project a Figure of Lotts, to know if he should obtain his Desire: Now pray consider, that ♀ retr. in ♎ in the Ascendant, called *Amissio*, and in English, it's *Loss*, a bad Lott: You may well think, that his Fancy roved on strange Whimsies, mighty desirous to search for the Devil, and have familiarity with Spirits; but upon some Perswasions, he was soon weary of that Resolution; and the sooner, because in his 9th House, is a good Lott, called *Fortuna Major*, Great Fortune. I shall say no more of this Matter or Figure, but leave it to your View.

Quest. Shall the Person, or Minister obtain the Benefice desired?

Answ. Now you must know, that Parsons are as subject to the Impression of the Elements, as we are, and Sinners too, tho' they keep it private under the String of their Black Coat: The

judg-

judgment of this Question, is from the first and 9th; and if you find ☌, *Rubeus* or *Carter* in the 9th House, the Querent is not fit for a Teacher, nor Parish-Clerk neither; for they trouble Religion no more, than my Lord Mayor's great Horse.

If the 9th House is free from evil, the person may have a Bishoprick, or the Place desired: but if ♄, ♂, ☍, ill Lotts and Aspects, judge the contrary.

De Somnio, an verum aut falsum sit?

Detur prima Somnianti, nona Somnio; tertia, sexta, undecima, quindecima rei petitæ: Figuræ Masculinæ veritatem, Fœmininæ falsitatem indicant.

De Beneficio.

Si Prima & Nona sint fortunatæ, bonam indicant fortunam in Ecclesiasticis; eoque magis, si Prima transeat in Decimamquintam, sicq; fortunata Sexta, & è contra.

To many Persons, Dreams are of great Truth and Consequence, and generally true, when you find a Fixed Lott in the 9th h. The Scripture speaks largely of Dreams; *Joseph* was a Dreamer.

A Dream is wonderful, if you consider well my great Figure, which contains 24 Houses, being my Angelical Figure, wherein I foretold the Event of things to come, as you may read at large.

If you will interpret Dreams, consider the nature of the Lotts, and the 7 Properties of Nature; the Lotts of ♄ and ♂ cause desperate, dreadful and melancholy Dreams: ♃ and ♀, pleasant and delightful; ☉, Gold; ☽, Water; ☿, Flying, &c.

The Tenth House.

By this Tenth House, you may inform your selves, when the Times will Change.

De Temporis varia Mutatione.

Elementum magis abundans in Quæstione, in prima maximè & decima Domo, Temporis qualitatem designabit. Ignis enim Serenitatem; Aer ventum & serenitatem; Aqua Aeris corruptionem & Bestiarum; Terra frigiditatem & siccitatem. Vide si in prima, decima, & undecima sint Figuræ Aqueæ; ipsæ enim Pluvias, & Terræ siccitatem præsagiunt, &c.

♄ retr. ♏ *vel Tristitia, tamen naturaliter Pluviam prognosticat; Unàe pro temporis prognosticatione & mutatione considerantur prima & quarta, quindecima & quartadecima; quæ si sunt aqueæ, aut magna saltem ex parte, pluvias indicant.*

Mediocres pluvias, indicant Aeris ariditatem ignea, terrea frigidam siccitatem: Si inter filias,

 sint

ſint igneæ; & inter neptes, aqueæ; decima-quinta conſentiente, ſiccitate initio humiditate exceptam, & è contra, ſignificat. Si ibi ſint Aquæ, Decimquinta conſentiente, pluvioſum Annum. Aeriæ, ex quibus ☽ plen. in ♍, Via, Populus naſcatur, Diluvia & Inundationes.

But in ſhort, you muſt in this Concern, know the nature of theſe Lotts; for watery Lotts give *Pluvia*, or Rain; Fiery Lotts give Heat and Dryneſs; Airy, *Ventus*, or Wind; and ſo of the reſt in order: But the main point, is to conſider the Time and Occaſion of the Year. But my Reader cares not for thoſe Matters, but altogether for to know of Himſelf, whether he ſhall live Honourably, or have Society with King's and Princes, or whether he ſhall come to be a Houſekeeper or a Maſter, or what thing to take in hand, to get moſt Money: Theſe are the things deſired in this Elementary Life.

Now I tell thee, that the 10th Houſe, or the Lott in it, is the Significator of thoſe things *viz.* Honour and Dignity; if the firſt Figure or Lott be joyned to the 10th, *viz.* Company, or by △ or ✶ Aſpect, the Querent will aſſuredly ſtep up to the Seat of Honour; if the firſt moves into the 10th h. and not afflicted, the ſame; if you find good Figures in the 10th h. hope well, for thy Office or Place deſired.

But if ill Lotts in the 10th h. and ill Company, and □ or ☍, very ſmall hopes for thee to kiſs the King's Hand, or reap any Benefit from him or from thoſe above thy Quality.

Now

Now if you are willing to know, what Trade or Profession to take in hand; you must consider well the Rulers of thy Lotts on the 10th h. of what Triplicity they are, whether Fire, Air, Earth or Water; if Fire, a Trade of a hot nature; if Water, thou shalt gain by the Sea or Water, or by Wine, Ale or Beer, *&c.*

But a word or two in general: The Lott *Tristitia* and *Carcer* are the Lotts of ♄, as the former Table directs.

If ♄ Ruler of the 10th h. and if thy Birth sprung from a low Descent, give thy mind to Dig in the Ground for Money, Husbandry or Gardning, or Tillage of the Earth, *&c.* But if thou descend from high Birth, thou mayst be a Judge, and gain Money by sleeping or waking, and come to a degree of great Power.

♆ signifies dealing in Cloth; and pulling off the Wool of Sheeps back by night, if ♆ is ill or retrograde; otherwise, a good Shop-keeper, and will come be a Church-warden of a Troop of Horse.

♂ Ruler of the 10th h. and retrograde, a Baker will be thy best Trade; but if ♂ is strong and powerful, take thy Sword by thy side, and strive to be a Captain.

☉, Some hot Trade, as a Goldsmith, or the like.

♀ Be sure to employ thy self about Womens Concerns; but for Whoring I give you no Directions.

☿ Often turns himself, in Money, Shapes and many Minds; but whatever Planets he is joined

to, it gives a ſtrong inclination to Arts and Sciences, to the Law, Divines, Phyſicians, Clerks, Money-Scriveners; all thoſe things, if well Dignified: but if ill, then idle, prating, lying Knaves, and lives by Stealing, Lying and Diſſembling.

☽, The Moon Lady of the 10th h. you may expect Honour by Women; and by Travel from Foreign Parts, great Gain by Sea; or any Trade that requires moving to place, and from place.

Alſo ☽ ſignifies Silver, *&c.*

Theſe Rules in a general way, are very true.

If you are willing to conſider your ſelves, about Kings, Princes, or Noble-men, behold the 10th h. if the Lotts therein be good, and alſo the Lott in the Aſcendant, and in good Aſpects and Company, you may well ſay, that the King and his Subjects will agree like Lambs; the People will rejoyce under their Government. And as for plenty of Money, behold the 2d and 11th houſe; if well Dignified, Trading and Money will be plenty.

But for your further Knowledge concerning Peace or War, behold what Lotts are in the 7th houſe, and behold the 10th Lott by a □ or ☍; ſay then, it will be in thoſe Countries, Cities or Towns which thoſe Lotts govern: So, if you find the Lott that belongs to *France*, in a □ or ☍, ſay then, there will be Diſcoveries between our King and the *French*; if *Holland* or *Spain*, according to your Lotts; if good Aſpects, Peace; if ill, War.

The

The Eleventh Houſe.

An Servi & Amici ſint Fideles?

THis Point of the Heavens, ſhews you, what Friends you have; your way now is, to look on the firſt and 11th Houſe, and ſee how they agree together, in Love, Peace and Unity, *viz.* in good Company, Aſpects, and good Lotts.

This is ſufficient enough for the Querent to be ſatisfied, that he may have the things hoped for, and to rely on them as faithful Friends in time of need; if you want an Examination, turn your Eyes to the Figure erected by the Angelical Hand; for the Gentleman is proſecuted by his Servant: There you will find by the 11th Houſe, he had good Friends to ſtand by him in time of Trouble, *&c.* But to the contrary, if thou findeſt the firſt and 11th Houſe to diſagree, and different of nature, and in ill Company and Aſpects, then thy Friends may be thy Foes; for now in our Days, it's a Queſtion very frequent; Will my pretended Friends be faithful? Theſe Rules or Lotts of mine will ſoon make diſtinction; if you find the Lotts of ♄ or ♂ in this Houſe, or ☌, then truſt not thy Friends, for they will bring thee to a Snare, and Ill-will will be the end.

If thou findeſt thy Lott in a medium, truſt not thy Friends too far; if thou findeſt ☿ ♀ ⊕, in

this Houſe, thy Friends are very faithful, and whatever thou ſayſt or doſt, is as ſafe as in thy own Breaſt.

The 11th Houſe tells thee of the Subſtance of thy King.

The Twelfth Houſe.

De Carcere; & an aliquis incarcerabitur.

THis 12th Houſe is relating to Compters and Impriſonment; and in this we have generally an Eye to the firſt Houſe: If we find a good Lott, and free from Evil there, then we may ſay, the Querent is ſtrong and powerful, and ſoon out of Priſon; but if weak and ill, the contrary: if it goes into the third Houſe or 9th, he will be ſoon releaſed.

If the Lott of the firſt Houſe, moves or go into the 4th, 8th or 12th Houſes, there's but little hopes of Delivery out of Priſon, or from Confinement; and the longer confin'd, if there is a □ or ☍ between the firſt and 12th; if your Lotts are fixed in the firſt Houſe, a long Impriſonment; if common, a medium; if moveable, ſoon delivered out of Priſon If in a Cadent Houſe, long Afflicted; mind the Hour the Priſoner was confin'd; if the Lott was ill, that rules the hour, a long Captivity; and if plagu'd with the Preſence of ♄ ♂ or ☍, or their Aſpects, cold Walls ſtill.

Now for thy Delivery: Obſerve, if you find good Lotts or their Rulers, with Part of Fortune, and good Aſpects of ♃ and ♀, then there is great hopes of Recovery, or Delivery from confinement of a Priſon.

I have given you an Example of this in my Angelical Figure; *Via* in the 12th h. a ſpeedy Delivery.

Queſt. Has the Querent any preſent Enemies?

Anſw. Still mind, if you find the 12th Houſe with ill Lotts, and □ or ☌, and the worſe, if if from ill Houſes: And I have before ſhewn, that Moderation or Mollification is to be underſtood by the good Company of ⊕, to cool the violent Spirits. As for an Example; if ♃ or ♀ are in ill or Cadent Houſes, their luſtre of Glory will not ſhine ſo bright, as in good Houſes; ſo likewiſe the malice, or ill Beams of ♄, are ſomething eclipſed, being placed in a good Houſe: ſo be not raſh in your Judgment, but be ruled by Reaſon.

We have found by many Tryals, that if ☌ be in the 11th Houſe, which is that which we call Company, let thy Friends pretend to never ſo much Honeſty, they will be falſe to thee.

If the Querent comes to thee about a Horſe, or great Cattel; take the ſame Rules by this 12th Houſe, as you are taught by the 6th Houſe.

If the Querent deſires to know the Shape of Body, and Diſpoſition of his Enemies or Friends,

(it's all one,) turn to my Table of Shapes of Body, and you will have your desire, with a little varying your Judgment, according to Reason.

If the Querent desires to know, the very exact time of coming to his Friends, or meeting with his Enemies, search (for your Direction) into the Numbers which your Lott gives you, in this Book.

The End of the Third Book.

Experimental Knowledge,

OF THE

Life of Man;

Govern'd by the Heavens Above, in all Actions and Tranſactions.

BOOK IV.

CHAP. I.

The Firſt Experiment; interpreting of Somnium, *or a Dream, for a certain Perſon of great Note and Reputation.*

I Told this Gentleman exactly what would befall him in a Months time, or thereabouts. This Gentleman came to me in a diſtracted

Condi-

Condition, saying, *Tuli multa mala in Vita mea* 'I have had (*says he*) much Trouble, and have 'suffer'd much Wrong in my life-time, and am 'fearful of much more to come: for a considera- 'ble time together, I have dream'd wonderfully 'of Distraction and Consuming. But the last 'night I had a terrible Dream indeed, of such a 'Bloody Nature, that I am besides my self, or 'quite distracted, in consideration of what may 'become of me: my Spirits are cast down, and 'overwhelmed with Grief.

I look'd sharply on him, perceiving him to be disturbed in his Spirits, and thinking some ill had hapned to him; and to abate something of his Fury, I said thus, *Homo natus Muliere brevis est ætatis; satur commotione: ut Flos egressus est, & succiditur; & fugit velut umbra; neque consistit.*

This Gentleman reply'd, 'I know that a Man 'born of a Woman, is full of Misery, and his time 'short, &c. I have much Dissatisfaction within 'my self, by reason of a terrible Vision in my 'Sleep, or a Dream, (which you please,) inso- 'much that it puts me a thinking, what may 'happen to me; for this Vision appearing so 'dreadful before my Eyes, makes me fear, is a 'token of some Judgment which the great Deus 'awakens me withal; to consider my latter End, 'or some great Work to pass through.

Further, says the Querent, or the Gentleman, 'I am now come to you, hearing of your Ange- 'lical Art by way of Lotts, or Angelical Enqui- 'ry, to make a Discovery, or to give me a lit- 'tle

le insight of the meaning of this dreadful Visi-
on: pray give me the best of your Opinion.

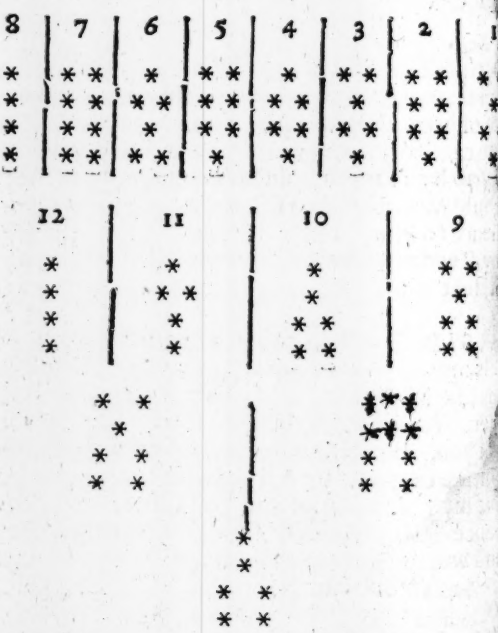
Resp. I believe that this Vision or frightful
ream of yours, is a sign of some great Alterati-
n in matters of your Body or Estate. Dreams
e of great consequence; for our Saviour Christ
as carried into *Egypt*, by reason of a Dream.
oseph by a Dream, told his Brethren, That they
ould Worship, and fall down, and give Obe-
ience to him. I shall not in this place trouble
y Reader with the Scripture, but follow my
resent Task.

SIR, I will do to the uttermost for you in
his my Angelical Enquiry, which are the Rules
hat I have follow'd these many Years, and find
em true in most things. So that I will not
k you, kind Sir, what the Vision was, or the
ature thereof, for I will endeavour to find it
ut my self, and give you an Answer two days
ence. Kind Reader, this is of great moment,
nd worth Observation, and will open to you
e Secrets of Nature, or hidden Mysteries.

In the first place, I entred into my Closet, de-
ring the Powers of Heaven and good Angels, to
ide my Hand, putting all things else out of my
ind, and Raised my Lotts, as you may see in
ag. 115. cap. 4. where you are plainly taught
he manner and ways of making the 16 Lotts.

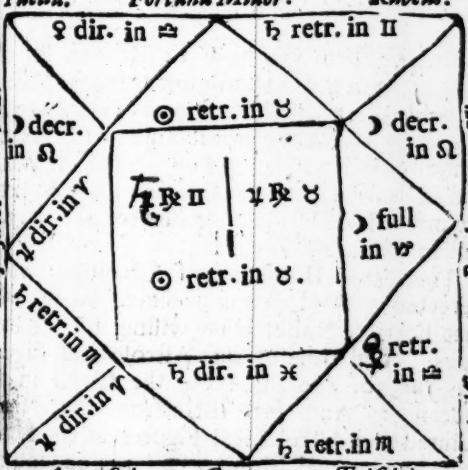
Now

Now follows the whole Work in this Form



Now for your further understanding, I will place it in an Astrological Form, as I have shewn you in the Table, *pag.* 110. in Signs and Planets, that those of a slender Apprehension may know that this Work is not Conjuration: but the Lotts, Planets and Signs, are united into one Body.

As for Example, *Acquisitio* is in the First House turned into ♃ dir. in ☉, as you may see in this Figure following.



Because we will be very curious in this great Work of Enquiry, after the State and Condition of Man's Elementary Life, and to satisfy the Curiosity of the Reader, we will place before your eyes a Figure of this Angelical Work; and also the Astrological Work together, or in one Figure, containing 24 Parts.

Behold

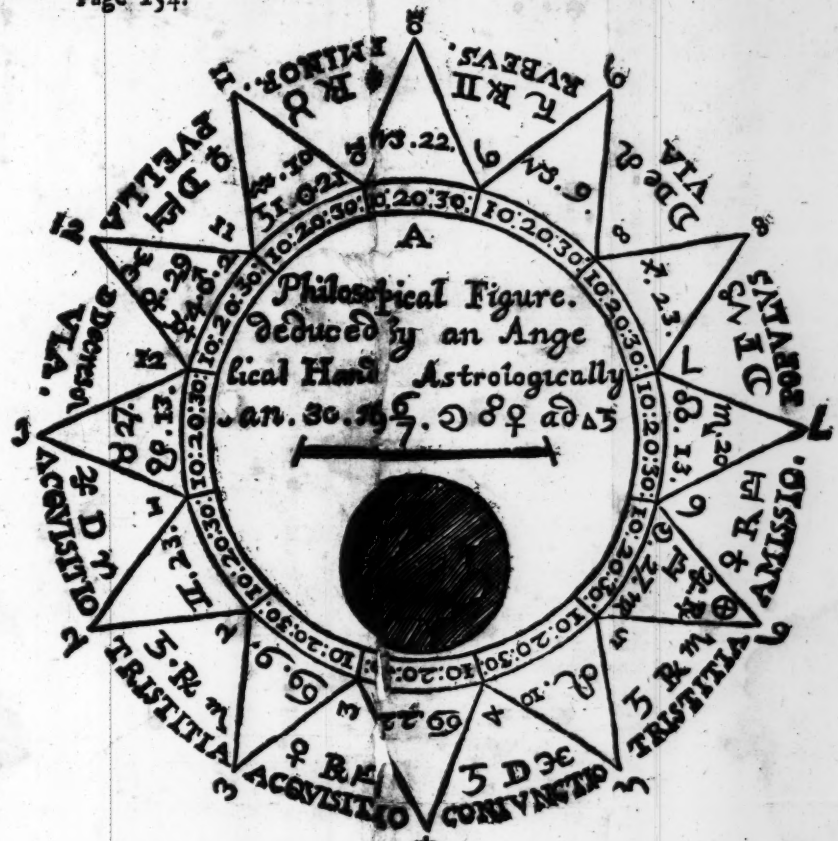
Behold the Figure of this Angelical Work.

Sortitium in ſingulis.

In this Form you have 24 Houſes, ſo called; in 12 of the outwardmoſt are placed the 12 Angelical Lotts, with the nature of them, repreſented by the Aſtrological Signs and Planets. The two Witneſſes are of our Angelical Work and alſo the Judge: the Houſes of the 12 Lotts are marked out by common Figures, as 1, 2, 3, 4 and ſo on, to 12.

The next 12 Houſes are of Aſtrology, which I erected at this Querent's coming to me with that horrible Noiſe, being willing to try both ways. The time of this Aſtrological Figure was *Jan.* 30. 169⅘. at 10 of the Clock in the Morning: And for diſtinction ſake, I have pointed the Aſtrological Figures, as the Lotts by 1, 2, 3, 4, and ſo on to 12, as you may ſee at the top of the Houſes; but they of the Lotts are at the bottom. The inner Circle tells you that every Houſe is divided into 30 degrees, and by the Round under the Black Line, is repreſented to your View, the Globe of the World.

Now Chriſtian Reader, this is the Method or Rule from whence I draw all my Judgment and have now here demonſtrated it to you in very plain *Engliſh*, becauſe it hath been in Darkneſs a long time; for I believe the Reader here



Right Witness.

Left Witness.

Judge.

I was never acquainted with *Roſie-Crucians*; they are a People which have delivered many Arts and Liberal Sciences to the World. Theſe Men may be compared to the Wiſe Men of the *Eaſt*, by their beholding the Stars, they found out where our Saviour lay, *&c.* And it may be you never knew the *Hebrews*, *Chaldeans*, *Indians*; their Writings and Language is different from ours.

CHAP. II.

The Miſery threatning this our Querent; *or, the Viſion or Evil to come, unfolded.*

IN the firſt place, the main Point is to be drawn from the 9th Houſe; but, becauſe it's of a large Conſequence, and the Querent's deſire is to know in full; therefore, *Firſt*, I will enquire what this Gentleman is, from the firſt Houſe. *Secondly*, The 7th Houſe for his open Enemies. *Thirdly*, The 12th Houſe for his private and ſecret Enemies. *Fourthly*, To the 9th Houſe, to unfold the Viſion: And *Fifthly* and *Laſtly*, To find out what Company this Querent keeps.

Now of theſe five Particulars in order. The firſt Houſe ſignifies the Querent's Shape of Body, and of his Will and Humour, as you may ſee

in

in *pag.* 138, to 145; but to save you the labour of turning back to that place, I will here repeat them over again.

I find in the First or Ascendant, the Lott called *Acquisitio*, which is a good Lott, and represents one of a middle Stature, fair and full Fac'd, Meanly Sanguine Complexion, full Ey'd; a comely Person, of a good Behaviour, something Shame fac'd or Blushing, of a good and plausible Behaviour.

And this is all very true, for I have been very familiar with him; and he is also a Man of good Esteem in the World, in matter of Reputation.

Secondly, We will now search in the 7th House; there we find that Lott called *Populus* or the ☽ in her Full in *Capricorn*, which is a Lott of a strange nature, as you may in *pag.* 130 which gives you a full Relation of it, *viz.* it betokens this Querent to have many Enemies, or a multitude of People gathered together, or a pack of knavish Contrivers.

So I rest my self satisfied, that this Querent of ours hath some treacherous Persons designing ill against him.

But now we are to come to consider, how or by what means? or by whom?

I have already given you a Table of the Aspects and Unity of the Lotts, in the following page. But now in this place, I will present you with a new one, very easy to be comprehended; whereby to understand, from whence Affliction comes, whether it comes from Brothers, Sisters, Relations or Strangers; as is generally taken from the

7

th, 12 or 9th Houſes, being Travellers; or rom the 5th Houſe, from ſome drinking, idle Perſon; or the 6th Houſe, from ſome Servant, r Perſon of low Degree.

The Firſt Houſe afflicted, generally the Perons themſelves create Trouble to themſelves: rom the Third Houſe, Brethren; the Fourth, rom the Father, or Old People; the 10th, from he Mother, or Perſons of Honour; if from the 11th Houſe, your former Friends, or your familiar Acquaintance.

The Table followeth.

Now if you are desirous to know the Unity and Place of the Lotts, by way of Aspects or Situation, behold the Table: ♄ is the Example, throughout the 12 Signs or Lotts.

See ♄, or the Lott *Acquisitio*; he beholds the third House by a ✶ Aspect, a □ to the Fourth House, a △ to the 5th, and a ☌ to the 7th h. his △ to the 9th h. his □ to the 10th h. and his ✶ to the 11th h. So you have both Dexter and Sinister; and you have the Second, 6th, 8th and 12th Houses, that behold not one the other.

We may very well discern by this, what Evil is pointed out against this Querent of ours.

Observe the Lott that is in the 4th House, which is of an ill nature, casting his ill Beams to the Ascendant; the Lott is called *Carcer*, in *English*, a Prison, or a dismal Place; which is no way agreeing with the Lott in the Ascendant: therefore I conclude, that this Gentleman and Old People cannot agree; and besides that, there will be an Old Man which lyes still in the Grass, like a Snake, to do him a private Mischief; and the more certain, because the 7th House is possessed with an ill Lott, as also the Lott in the 12th h. His secret Enemies, and his open Enemies, notorious by nature; we may well conjecture, that there is a notorious Plot contriving against this Man, arising from Enmity and Malice; and that he will be brought before Judges or Justices of the Peace, or such sort of Persons.

If

If you do obſerve the □ Aſpect from *Carcer*, the 10th h. from the 7th. h. in taking Counſel from a ſort of petty Fellows, having ſomething to do under the King. So here is good Reaſon for this Querent to fear, leſt Treaſon be maliciouſly ſworn againſt him.

Then again, another Inquiry may be made, *viz.* To know what Company this our Querent had, or did keep; becauſe it's a common Saying, and I believe it's true, *Bad or ill Company brings many to the Gallows:* And in *pag.* 150. you have the Rules, to know good or ill Company.

Now note, that the ſecond h. is Company for the firſt.

As for Example, we have in the Aſcendant, the Lott *Acquiſitio*, a very good Lott; and in the ſecond h. his Company was *Triſtitia, viz.* ♄ retr. in ♏, ſignifies a curſed Pack, not fit for the Society of Chriſtians.

I conclude then, this was or would be, the Foundation and Ground of this Man's Trouble; then finding this, I could not be quiet, before I had ſpoke with him, to know the truth of the Matter: And then he told me plainly, That he had formerly lodg'd in his Houſe, PORNE, & *Homo ſceleſtus*, about three years paſt, and that he put them out of his Houſe by violence.

Now it plainly appears, if you conſider my former Rules, and alſo this my preſent Judgment, that thoſe are the Ground from whence ſprings this Wickedneſs againſt this our Querent; for behold, ♄ is Lord over the Lott in his ſecond h. which is his bad Company, thinking to gain Mo-

ney, becauſe of the ſecond h. Behold again, ♄ is Lord or Ruler over the Lott of the 4th h. too; they would willingly handle ſome of our Querent's unmoveable Goods. And more than all this, obſerve, ♄ is alſo Ruler over the 5th h. of our Querent; they do not produce the Malice from his turning out of ♄ out of Doors, but pretend to have a ſpleen againſt him, by reaſon of his familiarity with a Feminine Creature of their Acquaintance; and this is very true.

But if you would know the bodily Shape, State and Condition of theſe Caballers, turn back to *pag.* 138. and you may be ſatisfied at large.

Then here is another thing to be obſerved, When, or at what time will this Ill happen to this our Querent, ſeeing it's ſo, that it will be?

Why truly, the *Caldeans*, *Egyptians* and *Roſie-Crucians*, and others, hath encourag'd me in this Work, finding them true, to number out Times and Seaſons; and they have given us thoſe Lotts, in pointing out ſome for Years, ſome for Months, ſome for Days, and ſome for Hours, *viz.* the fixed for Years, the common for Months, and moveable for Days and Hours, as is already ſhewn you.

Now ſome obſerve for Weeks, the Lott *Cauda Draconis*; for Days, the Lott *Conjunct.o*; and for Hours, the Lott *Amiſſio*.

So I conſider'd my Rules, and found, that this Trouble would fall on this Man in about a Months time; and ſo it was, a Month and three Days after the Viſion or Dream; and at that time the two forementioned Perſons went to a Juſtice of the Peace, and ſwore this Querent of

ours

ours had robb'd Money, and that he kept company with Clippers and Coiners: so his House was searched, and they found nothing; but he was apprehended, and carried before such Persons as before-mentioned, and was there Examined: And as for his Freedom or Deliverance, you shall have it at large in the next Chapter.

But Reader, this is no new thing now in our Days; for it's very frequent, that such Persons of a double dye in Knavery, for a revenge to gratify their own Will, to make nothing to swear Treason against a Man, falsly and maliciously.

But in this particular, I will open to you the Way and Method, to know the Nature of a Dream or Vision, or the word *Somnium*; it's no more, but an Observation drawn from the 9th h. which is the House of our Querent's Spiritual Guide, which did reveal to him this Trouble, Shame and Disgrace, a Month before it came.

Now we will take a view of our great Work, and we may find, that on the 9th House, is that Lott called *Rubeus*; which is of a bloody, and harsh nature, insomuch that our former Philosophers said, If that Figure *Rubeus* ariseth in your Figure, let it be (say they) depopulated, or destroyed. Now I am of the contrary opinion; for as long as we live under the Elements, we must expect ill, as well as good.

The Astrologers do not destroy their Figures, when they find the ☌ in the Ascendant, or elsewhere; for they observe some Knavery forth coming thereby, to themselves, or to the Querent.

Neither do I adviſe you, when you find the Lott *Rubeus*, or ill Lotts, to caſt it aſide; but obſerve the Nature and Qualities thereof.

As for Example, *Rubeus* is in the 9th; turn back to the main Rule, *viz.* to the Lotts in the 9th h. and you will find what that Lott *Rubeus* is; what it ſignifies in the 12th Houſe: in every Houſe, he differs ſomething. But in the main, it's a Lott of a deſtructive Nature, and of a Watery Triplicity; but many Writers compare it to both Fire and Water, upon extreams, having no mercy.

And very like unto this Nature, was the Viſion of our Querent, *viz.* Burning and Conſuming by Fire or Water, or both, in a moſt frightful and terrible manner.

And this is my Opinion and Judgment, on the Viſion of this Gentleman.

Now I went to him, and laid down this my Judgment concerning the Viſion; and he told me, it was very true: for Fire and Water, with Deſtruction, was the ground-work of his frightful Dream.

Then I deſired this our Querent, to reveal to me the whole Matter.

The VISION opened.

Nuperrimè factum eſt, cum quidam Homo alterum velut ab utero materno nudum humi procumbentem ſupino more vidiſſet, cujus venter magno vulnere conſoſſus eſt; & qui alta voce cum advocavit

cavit ut ei istud vulnus sanaret ; Somniator noster se prompte effeciſſe arbitrabatur, cum sauciatus iſte ſeſe in faciem ex improviſo convertens, vulnus à tergo longe horribiliorem in lucem protulit ; quod carnem ejus usq; adeo torſit, ut brevi in cinerem redigi, nec non in viſcera ejus deſcendere videbatur : quo aſpectu, ad tempus obmutuit : Animum autem tandem revocans, interrogavit eum, num adhuc inter vivos eſſet ? & cum pro reſponſo habuit, ſe ita eſſe ; ſubito inclamavit, ut aquam ei adferent, ad inflamatum ejus corpus extinguendum ; quocum ſtatim expergefecit.

God often doth by Dreams, to us declare
Strange Accidents, before they do appear:
By a Dream, ſhew'd *Joſeph* what ſhould fall
To him, his Parents, and his Brethren all:
By Dreams likewiſe, did *Pharaoh* underſtand,
There would be ſeven years Famin in the Land;
His Butlers Dream ſhew'd, *Pharaoh* would reſtore
Him to his Place, that he had loſt before.
The Baker's Dream alſo did ſignifie,
That in three days he ſhould be Hang'd high.
The Souldiers to *Gideon*, did foreſhow,
That he the *Midianites* ſhould overthrow.

More may be ſaid of Dreams and their Events,
And how they ſhew our Good, or Diſcontents;
But this, I hope, at preſent may ſuffice,
Since a Word may be enough, to the Wiſe.

CHAP.

CHAP. III.

A Brief Account of the Delivery, Friendſhip, and Support of this Querent, under ſo great a Scandal and Diſgrace; drawn from this Angelical Work of Ours.

1. IN the firſt place, obſerve, that we have here two Witneſſes and one Judge; and firſt, we will ſpeak of the two Witneſſes: the Right Witneſs is called *Lætitia*, a Lott, in *Engliſh*, ſignifying Joy and Gladneſs. Now this Right Witneſs is always taken for the Querent, and ſignifies his Concern, either good or ill; and to be more larger, it hath alſo an inſpection into all the Houſes, on that ſide; that is to ſay, 2, 3, 4, 9, 10; it diſcovers what the Motion of the Querent is, before propounded. And this I muſt tell you, is a good Teſtimony of the Gentleman's Integrity and Honeſty.

And in this I am more plain, becauſe I would inſtruct young Students.

Secondly, As for the Left Witneſs, it bears Teſtimony, of the Mind and Intention of your Enemies, and as a Landskip of the other Houſes in that ſide, *&c.*

The

The Lott, which is the Left Witneſs, is called *Rubeus*, a Lott of a deſperate bloody-minded Nature, which very patly repreſents the horrid Treaſon ſworn by PORNE, *& Homo ſceleſtus*, and with the Lott *Populus* in the 7th Houſe; theſe together, give you a plain Diſcovery of the forementioned Knavery, as if you had it printed before your Eyes.

Thirdly, Another Teſtimony of our Querent's ſpeedy Delivery, is, by that Lott which we call the Judge, *viz.* ☉ retr. in ♉. Obſerve here, Rules of truth, taken from the *Caldeans* and the *Roſie-Crucian*-men; When the Judge moves himſelf into the 10th h. of the Querent, it's an abſolute Teſtimony, that the Judge of the Law will do Juſtice. This happens to our Querent; if you look back to our great Work, you will plainly ſee it: and the Judge freed this our Priſoner, and the Clerks alſo of the Law, cry'd out ſhame on this PORNE, *& Homo ſceleſtus*; and ſaid, they ought to be hang'd.

Fourthly, It's a ſtrong Argument of Recovery, from the Lott in the Aſcendant, which is called, ♃ dir. in ♈; you have its Deſcription at large, in *pag.* 151. ſignifying a Man of Power, and one that lives in Pomp and Credit in the World; and ſuch a one generally cruſheth the Power and Malice of poor inconſiderable Earth-worms, that ſhew their Teeth, and are not able to bite: ſo you have often heard, that *Populus* ſignifies many Enemies. It's a common Saying, that when a Man lives well, and gets Money, he is generally hated by ſome, becauſe they think he lives above them.

Fifthly

Fifthly, Now the reason of Redemption, is, because, if you mind the great Work, you will find, the Lott in the Ascendant moves it self into the third House; a true token or testimony, of this Querent to have many true and faithful Friends, or Neighbours we may call them: and as now I say, so it was; for he had many of the best of the Parish in which he lived; the Churchwarden for one, to be Surety or Security for him, on occasion.

Then behold the Table of Aspects, and you will find an Aspect of Love, between the Lott in the Ascendant, and the third house, which strengthens the foresaid Arguments.

Then again, *Sixthly*, you will find Friends, from the 11th house; *First*, Because the Lott there is ☿ dir. in ♎, a pure good Lott, of Truth and Stability; and this is the more verified, because there are Aspects of Love between the Lott of the Ascendant and the 11th house, the house of Friendship: and this Gentleman informed me, that he had, at that time of Trouble, two Eminent Doctors of Physick came willingly and freely, proffering their Service to him; they were both of great Eminence and Renown: their Description of Body and Disposition, is exactly represented, according to our former Rules.

Seventhly, If you desire to know, if the Querent was long in Custody, or in Prison, look into the 12th h. the house of Imprisonment, and you will find, that the Lott called *Via*, signifies the Way, and is a sure Testimony; pray turn back

back to *Via* in the 12th house: it positively says, a speedy delivery out of Prison; and so it was to admiration, (says the Querent) considering the nature of the thing.

Reader, the truth of this our Angelical Method, or by way of Lotts, ought to be much esteemed by the Lovers of Art; for my Experiments in this, have been very large.

Eighthly, and *Lastly*, The death of our Querent's secret Enemies, *Homo sceleſtus* died in the Bosom of PORNE, our Enemy: and no wonder, if you consider, that the 8th h. of the Querent, the Counsel or Company to the Querent's Enemies, is moved into the 12th h. of secret Enemies, and is called *Via*, and is in ☌ to his 8th, a terrible Lott, *viz.* ♄ retr. in ♏, called *Triſtitia*; and this in one Month from the Vision: and PORNE submitted her self to the mercy of the Querent.

CHAP. IV.

The ſeveral Ways, that God gives us Rules, to foreſee our Elementary Life: with an Account of this Our Querent's Friends.

NOW behold the great Work, and you will find, the Figure of Astrology is placed

ced in the inner 12 Houſes, which was Erected at the very inſtant of this our Querent's firſt apprehending, being *Jan.* 30. at 10 in the Forenoon; at that time, this Gentleman was ſeized on by a parcel of *Ægyptian* Caterpillers; but conſidering what they were, they were indifferent civil.

It's a common Rule for the Aſtrologers, to behold the Aſcendant firſt; and if you do, you will find there the Tail of the Dragon, which beſpeaks ſuch a parcel of Fellows, *&c.* Now ♎ aſcends the Horoſcope, and the ☽ was in ☌ to ♀ *Venus*, *ad* △ ♄, and ✶ ♄, and ☌ ♀, *&c.*

Then *Secondly*, We are to conſider the 7th Houſe; and there we find the Sign ♏, which very well reſembles the Lott *Populus*, as I have before ſpoken of: for the 7th houſe is our Querent's open Enemies, and the 12th h. is his private ones: So we may plainly ſee, that the Planet ♂ is Lord of the 7th. h. poſited in the 12th houſe; a plain Teſtimony, that our Querent hath malicious and bitter Enemies to deal with; and the more, becauſe ☿ is in the 12th Houſe alſo, which ſignifies a malicious, lying, prating Tongue; for ☿ naturally ſignifies Liars, Diſſemblers, and forſworn, perjur'd Perſons, in the Sign ♓, becauſe he is in ☌ to his own Houſe: the Querent hath good reaſon to fear envious Fools, forſworn Perſons, thinking to get Money.

Thirdly, We muſt now begin to take notice of the ☌ of ♀, Lady of the Aſcendant to the ☽, layes down the ſame reaſon as the Lotts did; the

the main Instrument was *Porne*, and ☌ in the 4th h. some old Knaves of the Acquaintance of the Querent's spur her on in the Wickedness; and the more, if you take notice of her 11th h. being the House of Advice; and not only so, but ☿ retr. in the 6th h. The Description of this PORNE, is one of an indifferent high and long Neck, a cloudy Complexion, a dark Hair, something Melancholy, Pensive, apt to Cry or Weep, and much given to Drowsiness, Heavy-headedness, yet something covetous, or saving of Money, performing no good Action.

Fourthly, We plainly see the Death and Destruction of our Querent's secret Enemies, if we observe the Rulers of Nature, *viz.* to take notice of the 12th House. Now we find ♂ in the 12th h. or Lord of the 12th, of the Enemies, in his Ascendant; and not only so, but ☿ retr. in ♌, and the ☽ too; a positive Sign of the destruction of *Homo sceleſtus*; and indeed, he dy'd in the Bosom of PORNE: And according to the best Information I had, he was destroy'd by the Disease caused by the Planet ♂. The time of the Death of *Homo sceleſtus*, was about five Weeks after our Querent's Vision.

Fifthly, A word or two concerning our Querent's Friends, who would have Assisted him. They are exactly represented by ♄, and the ☉, in the 11th House, which bespeak Men of a middle Stature, full and plump; and so they were, and Persons of good Quality and Reputation.

Sixthly, Another Observation we have taken for his Delivery, is the ☽ to a Trine of ♄, and

and ☿ and ♄ to a ✳. Now to demonstrate this to you, observe thus, that ♄ is Lord of our Querent's 10th House, in ✳ to ☿, Lady of the Ascendant; a pure Truth: the Judge was his Friend, and many more, perceiving it was a piece of Villany, to get Money. And lastly, you may perceive by the Rules of Astrology, that PORNE submitted to the mercy of the Querent.

The Rules of Astrology might have been more enlarged here in this Concern, but I will leave it to the Wise.

CHAP. V.

Another Example of Treachery and Villany; with many more Experiences on several Occasions: drawn from this Angelical Work of Ours.

I Shall not trouble my self here, to give you the whole Figure of the Lotts; but tell you, that *Via* was raised in the Ascendant, and that bloody Lott *Rubeus* was raised in the 7th House; a Lott which I have often told you, causeth many Enemies, of very ill Life and Conversation, unsetled in their Wills and Minds.

The

The Story runs thus: The Querent having Money due to him a conſiderable time, and no hopes of it without trouble, he Sued him in the Court of Conſcience, and got his Money.

Now mark what follows: This Debtor of the Querent's had a Wife, and a Daughter about the age of 30, or upwards; ſo for Revenge, theſe two conſulted together to ſwear, that this Man that proſecuted her Husband, ſtole a parcel of Silk from a certain Merchant; inſomuch that this Querent was taken up, and carried before the Lord Mayor of *London*: and upon Examination, the Mother and Daughter (in not having a good Memory, as Liars ought to have) betray'd themſelves in telling their Stories, and were puniſhed, according to their Deſerts.

The Gentleman proved himſelf to live in one place as a Shopkeeper for 15 years, and many Friends to teſtifie of his Truth and Fidelity.

Now this Querent came to me with a very heavy Heart, fearing his utter Ruine: but I bade him not fear, for it would come to nothing. I being ſomething intimate with him, he told me, he was for ſome time in *Oxford*; and I found him to be ingenious in many things: He knew ſomething of Aſtrology, and ſaid, that he had the ☌ in his Aſcendant; which many may believe, or think, that he was a Man of a tardy Converſation; but he was not, for I made enquiry; ſo I told him: and it's my Opinion, that tho' a Man may have the Dragons Tail in his Aſcendant, it doth not infuſe Knavery into the Native,

tive, but ſtores up many falſe, baſe and treacherous Enemies, againſt his Body and Purſe.

Secondly, A certain Gentleman came to me, deſiring me to Raiſe his Lotts for him, to know if he ſhould ſpeak with his Common Dealer, (if he went to his Houſe, being ſeven Miles;) he was willing to be certain before he went.

I follow'd my Method of my Angelical Work, and *Acquiſitio* was raiſed in the Aſcendant, and moveth it ſelf into the 7th Houſe, which is the Houſe of Dealing. I bade him go ſpeedily, and he ſhould ſee him, and ſpeak with him; and ſo he did.

Thirdly, A certain Woman came to me, deſiring me to tell her where her Horſe was, for ſhe could not find him: I raiſed my Lotts, and found the Lott of the 12th Houſe, which ſignify'd the Horſe; and finding this ſame Lott moved himſelf into the 4th Houſe of the Querent. I bade the Woman go home, for the Horſe was in her own Ground, in ſome Corner, or watery Ditch; for the Lott was of the watery Triplicity. And accordingly the Woman went home, and found her Horſe, as I told her.

Fourthly, A Man of my Acquaintance, gave his Wife leave to go to *Greenwich*, ſome diſtance from *London*; expecting her home at night, but ſhe did not come; inſomuch that the Man came to me the next day, deſiring me to tell him what was become of his Wife; he was fearful leſt ſome ill had happen'd to him.

I examin'd her Lott, *viz.* in the 7th Houſe, and found it to be *Amiſſio*, and moved it ſelf to

* of the 11th House, which is the 5th from the 7th. I told the Man, that his Wife was making him a Cuckold, and that all that Night she lay with a tall, black Man. The Man seem'd to be angry with me; but in four days time, he was well satisfied in the Matter, for his Wife gave him a damn'd swinging Clap. In *pag.* 181. you will find, that *Amissio* in the 7th House signifies a Whore; and being in * to her 5th, you may well judge what she was about, *&c.*

Fifthly, A certain Man came to me, very mournfully; for he had given his Wife some sharp Words, upon which she went away from him, he knew not where.

I raised his Lotts, and guided my Eyes to the 7th House, and finding that Lott was moved into the 9th House, *viz.* the third from the 7th, I desired this Man to go to his Wives Sister, and there he should find his Wife: and he found it very true.

Sixthly, A certain Woman came to me, telling me, that she had lost or missed her Husband for two days; desiring me to tell her what was become of him.

I found that *Via*, the Lott in the Ascendant, was moved into the 12th House: I said to the Woman, thy Husband is in Prison, but will soon be freed, and set at liberty. She went speedily from me, to the *Marshalsea* in *Southwark*, and met her Husband at the Prison Gate, coming out, being just releas'd.

Seventhly, A Gentlewoman came to me, with dreadful noise, to know if her Husband would

die, for he lay very ill. Women generally make a noise in such a case, whether they love their Husbands or no. But in short, I Rais'd her Lotts, and found a good Lott in the Ascendant, *viz. Albus*, and mov'd it it self into the 10th h. I bade the Gentlewoman be contented; for in six hours, or in a small time, her Husband will certainly Recover. And true it was; for this Rule I have often Examin'd, and found it never fail.

Eighthly, If the Question be to know, If the Sick Person shall Recover?

I go on in this manner: First, I find a good Lott in the Ascendant, as *Albus*; I say, the Patient shall Recover: in the 2d. h. is *Carcer*, no good Habit of Body; in the Third h. is *Acquisitio*, signifies a good Issue; the Fourth h. is *Populus*, a long Sickness; the Fifth h. is *Rubeus*, tells you, that all things the Patient takes, is obnoxious to the inward Parts; the Sixth h. is *Albus*, shews the Disease it self, to be of Melancholy, and Oppression of the Heart; the Seventh h. is *Lætitia*, and his Company is *Cauda Draconis*, the Elements of Air and Fire, telling you the Party is dangerously ill, and signifies Death, because of the 7th and 8th h. the Ninth house is *Amissio*, and is a plain demonstration, that the Person, or Minister of the Parish, will have no Gain; the 10th is *Acquisitio*, which gives hope of Life and Recovery, the 11th is *Conjunctio*, and signifies, that his Friends believe his Disease is mortal, and are out of hopes; and if *Conjunctio* be also in the 12th, it tells you plainly, that his Enemies are in great hopes of his Death.

Ninthly

Ninthly, This is a true way of judging, if you observe the Lotts and their Natures, and consider their Differences of Elements. And while it's fresh in mind, I will give you a true Method of Judging the ☌, □, ☍, ✶ and △ Aspects.

Now for a further Demonstration of the Aspects, worth your Observation.

An Example of the Aspect of Opposition, *viz.* the first beholds the 7th, which is an ill Aspect, as well for the distance of the Place, as for the contrariety; because the first is Oriental, and the seventh Occidental.

And the like is from the 4th to the 10th, not only ☌ by place, but the 4th h. is Darkness, and the 10th h. is Light. Now here lyes the Mystery: If you find a good Lott in the first, and so in the 7th, and of one Nature, Planet, and Element, the things demanded, will come to a good end; and the Place of ☌ is only to signifie, that Matters or Things between them, are strange, and unacquainted: but Friendship will soon come, if you find *Fortuna Major* in the first h. and in the 7th too, you may well conclude of Unity, Peace and Tranquility: but if contrary to the afore-mentioned, judge otherwise.

And in like manner, consider the □ Aspect, and also the △ and ✶; altho' those are counted good in Astrology, yet in those Lotts we must consider the Nature, Quality and Elements; and if we find a good and bad, by a △ Aspect, we may conclude, that their Friendship appears outwardly by a flattering Tongue, but Enmity lyes at the Heart.

CHAP. VI.

Rules to know, what any Perſon comes to thee for, before he declares his Buſineſs.

THis is of great moment, if you underſtand it aright, *viz.* to underſtand the Minds of People.

The firſt Rule, how to know the Intent; is to ſee when the firſt Houſe or Lott goeth into any of the other, and judge according to the Signification of the Houſes wherein he or ſhe goeth: if the Second h. Money, third h. Brethren, *&c.*

The ſecond Rule, is to take all the uneven Points of all the 12 Lotts, and give one to the firſt, and another to the ſecond, and third; and ſo conſequently to the other, until that all the Points are beſtowed; then if the Points remain on the firſt h. it ſignifies thereby, that the Perſon hath a deſire to know ſomething of the Queſtions belonging to the firſt houſe: if it reſteth on the ſecond h. Money, or Moveable Goods, as you have been formerly ſhewn. So you may judge of all the other Houſes, where the Points or Pricks ſtay.

Not long ſince, I had a certain Midwife came to me; ſhe ask'd me, What ſhe was come to

to me for? I desir'd her to sit down a while, and I should tell her. I Rais'd my Lotts, and found, that *Rubeus* was in the Ascendant, and moved it self into the seventh h. I presently told her, she was come to me about a wicked Husband, having to do with more Women than he ought; and I consider'd the Nature of the Lott *Rubeus*, and concluded within my self, that the Midwife was as right as her Husband: But in short, she told me, that I hit right on the matter; for her Husband was a very wicked Man, (said she) for he keeps Whores; and I hear, he is Married again, says she; but I am quit of him, and have not liv'd with him a long time; and I am Marry'd again, and he is at Sea, but no body knows it. I spoke a pertinent Word, and said, *I had the knowledge of that before.*

Now her Question was to know of me, When her first Husband would die, and the second come home from Sea.

Kind Reader, I will shew you one Example more, as a new Method in Raising these Our Angelical Lotts, and so shall conclude: For I protest to you, That I have found more Truth in this Angelical Art, than in Astrology; and then again, it's a Method far more easie, and pleasanter than Astrolygy.

Another Way of Raising these

Angelical Lotts,

Much on the

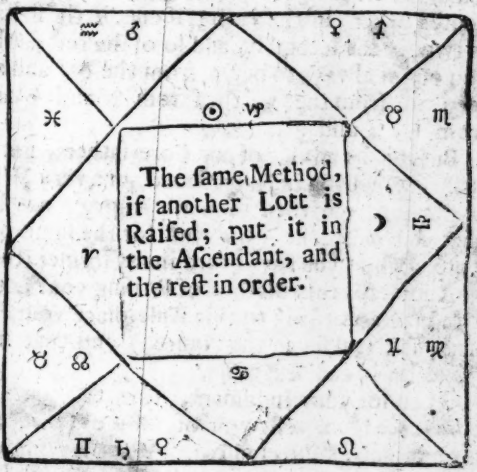
Astrological Method.

THIS Method indeed, I have not follow'd, because I have found so much Truth in the forementioned. But to satisfie the Curiosity of the Reader, I will lay down the Rules.

Observe therefore, to make four unequal Lines, as is taught in my former Lotts, by the Points casually set down; and to join together these Points: And out of these Points which are not joined together, and which do remain in the Head of the Lines, extract one Figure; and the Sign of the *Zodiack*, that answereth to that Figure, put for the Ascendant.

An Example may be proper; if *Acquisitio* arise from the Head of those four Lines, let ♈ be placed in the Ascendant: but if *Lætitia*, or the Lesser Fortune, put ♉ in the Ascendant: if *Puer*, or *Rubeus*, place ♊: if *Albus*, ♋: if *Via* ♌: if *Conjunctio*, or the Drag. Head, ♍: if *Puella*, ♎: if *Amissio* or *Tristitia*, ♏: if *Drag Tail*, ♐: if *Populus*, ♑: if *Fortuna Major*, ♒

if *Carcer*, then put ♓ for the Aſcendant. So place them in order in their Houſes, as ♈ in the firſt, ♉ in the ſecond, ♊ in the ſecond h. as you ſee in the Figure following, not regarding the Witneſs or Judge.



So, out of 16 Figures, you make uſe but of 12, which anſwers to the 12 Signs of the *Zodiack*; and this may ſerve for your purpoſe.

And as for placing into thoſe 12 Signs, the Seven Properties of Nature, obſerve to make four Lines by courſe, for every Planet by Points, caſually pricking, or pricked down; and likewiſe for the *Drag. Head*, as you have done for the Aſcendant, and divide thoſe Points by 12,

and that which remaineth above 12, or the 12 it ſelf, if a greater number doth not remain, retain; and the Planet for which the Projection was made, place in that Houſe of which the ſuperabounding number ſhall be: that is, if there remains 12, let the Planets be placed in the 12th houſe; if ten, in the 10th; if one, in the firſt h. if two, in the ſecond h. and ſo of the reſt: And you ought always to begin from the ☉, and afterwards from the ☽, then from ☿ and ♀, and from ♄, ♃ and ♂.

But it's the advice of our Fore-fathers, not to make a Queſtion in Rain, Clouds, or a very Windy Seaſon, or when thou art Angry; not but that you may take your time for the ſame purpoſe again, as you have heard in my former Rules.

And as for this Method of Raiſing your Lotts, you may, according to this Rule, place your Planets, (as you ſee in the Figure;) and that may ſerve for your Example.

Then for your Judgment, turn to *pag.* 151, to 210. which tells you of all the Power and Strength of all the Houſes: As for Example, if your Queſtion be of the 7th houſe, ſee what Lott there is; if for a Brother, conſider the Lott on the third houſe; and ſo of the reſt, and you will find an Anſwer to your deſire.

Then obſerve how pure and eaſie it is, to that which we call Aſtrology, is ſo tranſcendent and ſubtil an Art in it ſelf, that therein a Man ought to have a reſpect to many things, before he can obtain a true Judgment, becauſe the Eye of our Underſtanding will not pierce into the half thereof;

thereof; and many there be that pretend to it, and know nothing thereof, becauſe their Underſtanding is weak: for he that made all things, gives not to all Men alike.

Again, kind Reader, notwithſtanding I have roved thro' the two great Bodies, of that we call in Philoſophy, *Macrocoſmus* and *Microcoſmus*, you ſhall find me diſtinct from all you, that pin your ſelves upon Points of Religion; for it's baſe, and an abſurd thing, that thoſe who are ſo ſeemingly united together, ſhould ſo barbarouſly exclaim one againſt the other, not minding the Scripture; when he that created you all, hath not given you Gifts alike; ſome for Teachers, and others for Evangeliſts.

I have not, in all my Works, exclaimed againſt weak Judgments, nor extolled the Wiſe; but I retain it in my Breſt, and keep it to my ſelf, conſidering, that Man is the little World; and every Man acts within himſelf, and delivers his Sentiments, as his Spirit gives him leave. But of this no more; only I muſt tell you my Opinion, that this Angelical Art is pure and undefiled: if you are willing to enquire, come without Fraud or Deceit, and you may have your Deſire anſwered by the Powers above; if you are afflicted, come in a right Method: for it's the Powers above that guides thy Hand, and gives thee thy *A B C*, &c.

It was *Abraham* that found out the only true God, by his wonderful Works, *viz.* in obſerving the Motions of the whole Creation. You that are counted Atheiſts or Heathens, may be brought to true Faith, and the ſooner, if you obſerve the wonderful Works of God: then you will lay aſide caviling about ſilly Words, or Things of no value, between you, that are ſo near united together; and the Will of God may be found out by the Wiſe and Prudent, and by his Rules, given to us in the beginning of the World.

Obſerve the Faithful of Old, how they admired the great Works of Providence, and Worſhipped God by the Power of his Works. *Adam* being the firſt Man, *Ergo*, moſt lawful; and thoſe that are Unbelievers, God threatens, *Lev.* 26. 29. A dependance of the Earth from the Heavens, *Hoſ.* 2. 21,

2. 21, 22. And by his Works, God is to be seen, *Deut.* 33. 14. God expresseth himself by his Works, 2 *Kings* 17. 16. The Elements we ought to look into, *Deut.* 4. 19. The necessity of our diving into the Elements, *Mat.* 17. 14.

These, with many more places of Scripture, shew plainly to Human Nature, That God is to be known by his Works.

I will make a Final End of my Work, in these following Words.

DOmine, Domine Deus noster; quam admirabilis est Nomen tuum in universa terra! quoniam elevata est Magnificentia tua supra Cœlos: ex ore infantium & lactantium perfeciſti laudem, propter inimicos tuos; ut destruas inimicum & ultorem: Quum videbo Cœlos, opera digitorum tuorum, Lunam & Stellas quas tu fundâsti; quid est Homo, quod memor es ejus, aut filius Hominis, quoniam visitas eum? Minuisti eum paulo minus ab Angelis, Gloriâ & honore coronâsti eum, & constituisti eum supra opera manuum tuorum; omnia subjeciſti sub pedibus ejus; oves & boves universas; volucres cœli & piſces maris, qui perambulant semitas maris.

Domine Deus noster, quam admirabilis est Nomen tuum in Universa Terra!

BIBLIOTHECA BODLEIANA

FINIS.

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These two following Books (lately Published,) may be had of I. Dawks *in* Wadrobe-Court, *in* Great-Carter-Lane, *and most Booksellers.*

COmpendium Anatomicum nova Methodo institutum. Ubi Ars ipsa capitibus & divisionibus ita illustratur, ut omnia uno quasi intuitu conspiciantur, & eo firmius idcirco retineantur. Authore *J. Case*, M. D.

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